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RESERVE
STORAGE

THE MISSIONARY HERALD

NOVEMBER, 1883.

VOLUME LXXIX.

NUMBER 11.



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LEGACIES.

In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind should be used, as follows:—

"The American Board of Commissioners for Foreign Missions, incorporated in Massachusetts in 1812."

"The Woman's Board of Missions, incorporated in Massachusetts in 1869."

"The Woman's Board of Missions of the Interior, incorporated in Illinois in 1873."

PUBLICATIONS.

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Leaflets for free distribution may be obtained at the Mission Rooms.

The MISSION DAYSPRING, for children, published monthly by the American Board and the Woman's Board of Missions, at \$3.00 for 25 copies; single copies 20 cents.

THE
MISSIONARY HERALD.

VOL. LXXIX. — NOVEMBER, 1883. — No. XI.

THE Annual Meeting of the Board, at Detroit, was in every way a success. Nothing was wanting on the part of those who had charge of the arrangements, and the hospitality of the people of Detroit, without regard to denominational lines, was unbounded. Coming so near the time of many important conventions, especially the Triennial Council of Congregational churches, many clergymen and others who would gladly have been present were unable to attend; yet it was a large gathering of the friends of missions. The accounts of religious awakenings in several mission fields, and of increased contributions at home, gave a hopeful tone to the meeting. The report of the Committee of the Board on affairs in Turkey, including the report of the Deputation from that Committee, necessarily occupied much time, yet the important bearing of the questions raised was apparent to all, and the great audience sat quietly through the two sessions devoted to this matter, rejoicing heartily in the unanimity with which the conclusions were reached. The consent of President Hopkins to withdraw his letter declining re-election, and the choice of Eliphalet W. Blatchford, Esq., of Chicago, as vice-president, gave great satisfaction. Altogether the meeting was one which augurs well for the coming year, as well as in its bearing upon the work of the Board for all the future. The devotional services of half an hour, which, according to the custom of the past three years, were assigned a place in the midst of each forenoon, were full of tender interest. Aside from the sessions of the Board, to which allusion is made in the Minutes given on another page, meetings were held, of great interest to all who attended them. On Wednesday evening a large overflow meeting in the Fort Street Church was addressed by returned missionaries, and, on Thursday afternoon, after the communion service, while the corporate members were in session, a large audience listened to an address by Rev. Dr. Pentecost, and a paper by Dr. Dennen on the "Relations of Christianity to Civilization." The Woodward Avenue Congregational Church was crowded on Thursday forenoon, at the meeting of the Woman's Board, where addresses were made by returned missionaries and others, which greatly interested those who were present.

THE NEW FINANCIAL YEAR. — In anticipation of the appropriations which the Prudential Committee can safely make for the next year, it is desirable that pledges of enlarged contributions from churches and individual donors should be forwarded to the Mission Rooms, at Boston, at as early a day as possible. Last year such pledges were received amounting to nearly \$50,000. This gave a healthful impetus to the work throughout the year. For the coming year we need such pledges to an amount not less than \$100,000. Please read carefully the paper presented at the Annual Meeting, entitled "Our Annual Financial Problem," and then, if so moved by the Divine Spirit, as we trust you may be, "sit down quickly and write" a pledge for an additional \$5,000, \$2,000, \$1,000, \$500, \$100, or smaller sums, according as the ability permits and the heart prompts. So at the beginning of this year shall you receive benedictions, not only from the missionaries all around the world, but also from "Jesus Christ our Lord, both theirs and ours."

A WRITER in *The Pacific* speaks very justly, as follows, of the little pamphlet recently published by the Board, containing the letters of our lamented Missionary Bagster: "It is a delight and inspiration to read. He glorified his family, his friends, his seminary, by his noble life of trust, and his early death in the service of his Master." After quoting from one of his letters from Bailunda, in which he speaks very enthusiastically of his only ambition being to serve the Lord Jesus worthily in this life, and to live with him hereafter, and "cast at his feet the crown he gives, very, very bright with stars won for him and for his glory," the notice continues: "The little book is full of just such exalted strains as these, and is a real spiritual uplift." We wish it could be distributed widely through all our churches.

A WORD OF CHEER. — Just before the assembling of the Prudential Committee for their first meeting, Tuesday afternoon, October 9, a letter was received from Chicago stating that at the same hour a little company of Christian brethren had been called together at the house of the Vice-President of the Board for the express purpose, in accordance with the request made at the Annual Meeting in Detroit, of remembering the Committee in prayer. A telegram was sent back expressing the profound gratitude of the Committee for such a remembrance. No message could have given them such cheer at the very dawn of their new year of responsibility. Why should not many, both in this land and in foreign lands, unite together in such prayer every Tuesday afternoon? Let our whole work be thus presented to God continuously throughout the year.

It is not ordinarily to be expected that a typographical error will emphasize a great truth, as was the case in our last number. Whether the youth now living will see the evangelical Armenian community in Turkey numbering over half a million souls depends, doubtless, upon the fidelity and zeal of the American evangelical ministry and churches, although Dr. Wood wrote Armenian instead of American. Americans and Armenians are workers together for this end both by prayers and gifts, and if either party fails the anticipated result will not be secured.

AN association has been recently formed in Germany, designed to carry to non-Christian peoples a form of Christianity which, in the language of one of its members, "while it is intellectually free and scientifically developed, should at the same time be full of a living religious spirit." These associates regard the missions hitherto undertaken as too formal and dogmatic. Professor Kesselring, of Zurich, says: "We still hold Christianity in its *inward ideal essence* as the highest development of religion. But we do not desire in any way to intrude our convictions on other religions, but would rather be glad to acknowledge fraternally the truths which the latter possess." It is said that not less than one hundred and sixty-five names of German professors and theologians, including that of Professor Max Müller, are appended to the roll of the association, which, in the words of Professor Kesselring, in writing to the *Brahmo Public Opinion*, "seeks a nearer approach and co-operation with your Vedanta system, your Buddhism, and, above all, your Brahmo Somaj." This organ of one branch of the Brahmo Somaj, in publishing Kesselring's letter, welcomes the movement and comments on the broad spirit of the association. Yet it says: "What we fear is that their sticking to the Christian name may prove an element of weakness, as it has been in the case of Theodore Parker's movement in America, and as it has been in the case of the Unitarian body in England." It will be interesting to see what influence these learned gentlemen, who are anxious not to intrude their convictions, will have upon those who regard Theodore Parker's "sticking to the Christian name" as his chief weakness.

THE annexation of New Guinea by the Australian Government has not met the approval of the English authorities. Rev. Mr. Lawes, the well-known missionary of the London Society at Port Moresby, has sent to the *London Times* some account of the territory annexed. It has an area of about one hundred and seventy-five thousand square miles, with an estimated population of a million and a quarter. The villages are scattered, and recognize no central authority. The climate is exceedingly unhealthy for Europeans, and the products of the country are of little value. The only foreigners residing in that portion of New Guinea, now annexed, are two fishermen, three missionaries, and about forty Polynesians. Mr. Lawes favors a speedy exploration of the whole island, but thinks there is at present little to warrant an expectation of profit to England by its annexation.

It seems very strange that at this day any government, having dealings with Christian nations, should exercise such a censorship over the books published within its jurisdiction as is indicated by the following extract from a letter recently received from Constantinople: "A new edition of our Bulgarian Hymn and Tune Book, submitted to government censorship three months ago, was yesterday returned to us with every hymn and verse stricken out which speaks of God or Christ as *King of Zion*, or of salvation by the *blood of Christ*." The second Psalm was written, doubtless, to meet this and like cases: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Be wise now therefore, O ye kings: be instructed, ye judges of the earth."

MR. ADAMS, of Kessab, Central Turkey, writes that the recent religious interest at that place "has wrought a marvelous change among the people," but forbears to give particulars until the first glow of enthusiasm has sufficiently passed to enable him to ascertain the solid facts. Of this great visitation of grace, he says: "God came suddenly to his holy temple, and filled our mouths with laughter. There had been evidences of a better state of things all winter, but I had not dreamed of such a sudden breaking up of the great deep. The new parsonage had just been finished, and a new pastor installed, when the blessing came like a flood, and caused the desert to blossom as the rose. Blessed be the Lord of hosts! Never since I entered it was the work in my field more hopeful."

How wonderfully the Spirit of God works through the Word of God! A touching incident is given by an English missionary in Central Africa concerning a slave boy, Dumurila, who had read the Testament with him for a while, but afterward was missed, and it was not known where he was. One day a heathen lad brought to the missionary a copy of the Testament, saying that Dumurila had died, and the day before his death had read the gospel all day long; that he had asked this companion to bring water from a pool near by, and when it was brought bade him sprinkle it upon his head, and name over him the names of the Father, the Son, and the Holy Ghost. He charged his friend to take the Testament to the missionary, and soon after died.

THE cordial invitation received from the friends of missions in California to hold the next Annual Meeting in San Francisco, has awakened great enthusiasm. Without doubt, the invitation would have been gladly accepted by the Board had it not been for the expectation that a larger number of Corporate and Honorary Members will be able to respond to such an invitation two or three years hence, while the invitation to Columbus, Ohio, for special local reasons, seemed to make it imperative to hold the next meeting there.

THE Brahma Year-book, for 1883, gives some queer and interesting information about the Brahma-Somaj movement in India, called by its enthusiastic adherents "The New Dispensation." It contains the "records of work and life in the Theistic Churches of India," as they are styled. Here we have a strange mixing of Christian and heathen ideas and practices. These eclectic reformers mean to get some good by sifting the ages. The Pocket-Almanac for 1883, for example, makes this "Harmony of Prophets": on Monday the Rishis are to be honored; on Tuesday, Chaitanya; on Wednesday, Moses; on Thursday, Socrates; on Friday, Buddha; on Saturday, the Scientists; on Sunday, Jesus Christ! Truly, India needs another gospel, a better movement, and a wiser dispensation, than this.

A MISSIONARY of the China Inland Mission, in the province of Kan-suh, says that in Thibetan families every other son is given up to the service of the gods, and is supported by his family. A principal temple has 300 priests; another has 100. Is there not a suggestion here for Christian parents as to what they might and should do in the service of Jehovah? Every Christian household might well covet the honor of having one of its members connected directly with the ministry of the Gospel.

ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced its Seventy-fourth Annual Meeting in the Central Methodist Church, Detroit, Michigan, on Tuesday, October 2, 1883, at three o'clock in the afternoon.

CORPORATE MEMBERS PRESENT.

Vermont.

Rev. H. Fairbanks, PH. D., St. Johnsbury.
Cyrus Hamlin, D. D., LL. D., Middlebury.

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Edwin B. Webb, D. D., Boston.
A. E. P. Perkins, D. D., Ware.
Daniel L. Furber, D. D., Newton Centre.
Egbert C. Smyth, D. D., Andover.
Hon. Arthur W. Tufts, Boston Highlands.
A. Lyman Williston, Esq., Florence.
Julius H. Seelye, D. D., LL. D., Amherst.
Charles C. Burr, Esq., Auburndale.
Elbridge Torrey, Esq., Boston.
Rev. E. N. Packard, Dorchester.
Rev. Henry A. Stimson, Worcester.
Sewall G. Mack, Esq., Lowell.
Elnathan E. Strong, D. D., Auburndale.
John L. Withrow, D. D., Boston.
Henry M. Dexter, D. D., New Bedford.
Franklin Carter, LL. D., Williamstown.
Hon. James White, Boston.

Rhode Island.

Hon. Amos C. Barstow, Providence.
Thomas Laurie, D. D., Providence.

Connecticut.

Hon. Samuel Miller, New Haven.
John N. Stickney, Esq., Rockville.
Edward Hawes, D. D., New Haven.
Rev. Samuel G. Willard, Colchester.
William Thomson, D. D., Hartford.

Jonathan N. Harris, Esq., New London.
William M. Barbour, D. D., New Haven.
William W. Scudder, D. D., Glastonbury.
Lewis A. Hyde, Esq., Norwich.
Rev. Azel W. Hazen, Middletown.

New York.

Hon. Henry W. Taylor, LL. D., Canandaigua.
Zebulon S. Ely, Esq., New York City.
Gen. S. Lockwood Brown, New York City.
Hiram C. Haydn, D. D., New York City.
A. J. F. Behrends, D. D., Brooklyn.

New Jersey.

Samuel Holmes, Esq., Montclair.

District of Columbia.

Eliphalet Whittlesey, D. D., Washington.

Ohio.

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Samuel Wolcott, D. D., Cleveland.
Israel W. Andrews, D. D., Marietta.
James H. Fairchild, D. D., Oberlin.
William J. Breed, Esq., Cincinnati.
Hon. Heman Ely, Elyria.
Rev. Frank Russell, Mansfield.
Judson Smith, D. D., Oberlin.

Indiana.

Nathaniel A. Hyde, D. D., Indianapolis.

Illinois.

Hon. Charles G. Hammond, Chicago.
George N. Boardman, D. D., Chicago.
Edward P. Goodwin, D. D., Chicago.
Eliphalet W. Blatchford, Esq., Chicago.
Henry M. Scudder, D. D., Chicago.
Simon J. Humphrey, D. D., Chicago.
Charles H. Case, Esq., Chicago.
Franklin W. Fisk, D. D., Chicago.
J. K. Scarborough, Esq., Payson.
Caleb F. Gates, Esq., Chicago.

Michigan.

Philo R. Hurd, D. D., Detroit.
Jesse W. Hough, D. D., Jackson.

Hon. Philo Parsons, Detroit.
 Zachary Eddy, D. D., Detroit.
 Rev. Moses Smith, Detroit.
 James B. Angell, LL. D., Ann Arbor.

Wisconsin.

Aaron L. Chapin, D. D., Beloit.

Minnesota.

M. McG. Dana, D. D., St. Paul.
 Robert G. Hutchins, D. D., Minneapolis.

Iowa.

Alden B. Robbins, D. D., Muscatine.
 George F. Magoun, D. D., Grinnell.
 Rev. George H. White, Chester Centre.

Missouri.

Constans L. Goodell, D. D., St. Louis.

Dakota.

Joseph Ward, D. D., Yankton.

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 Rev. S. D. Hosmer, Auburn.
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 Henry H. Fitch, Boston.
 Thomas M. Bicknell, Boston.
 Charles Hutchins, Boston.
 Rev. Mason Noble, Boston.
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 Rev. John Lawrence, Cambridge.
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 Frank Wood, Dorehester.
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 George R. Hyde, Yantic.

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 E. P. Thwing, PH. D., Brooklyn.
 Julius Davenport, Brooklyn.
 T. D. Demond, Buffalo.
 Rev. Frank S. Fitch, Buffalo.
 Rev. Samuel Johnson, Danby.
 Rev. Henry L. Hubbell, Jamestown.
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 I. V. Place, New York City.
 S. M. Minasian, Tarrytown.

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A. T. Pierson, D. D., Philadelphia.

Alabama.

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Kentucky.

Rev. S. L. Loomis, Newport.

Ohio.

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 Rev. H. A. Schauffler, Cleveland.
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 G. L. Smead, Columbus.
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 Rev. Edwin E. Williams, Elyria.
 Rev. H. C. Haskell, Harmar.
 Rev. J. T. Blanchard, Huntsburg.
 Rev. C. E. Diekenson, Marietta.
 Rev. C. J. Ryder, Medina.
 E. W. Smith, Mansford.
 Rev. Mr. Hubbard, Norwalk.
 Rev. William Mellen, Oberlin.
 Rev. G. F. Wright, Oberlin.
 Rev. James Brand, Oberlin.
 A. H. Currier, D. D., Oberlin.
 J. S. Peek, Oberlin.
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 Rev. J. A. McKinstry, Richfield.
 Rev. William H. Warren, Springfield.
 Edson Allen, Toledo.
 H. M. Bacon, D. D., Toledo.
 Rev. F. W. Diekenson, West Williamsfield.

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 Rev. J. M. Seymour, Fort Wayne.

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 William Converse, Chicago.
 Hiram Hurlburd, Chicago.
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 Rev. A. J. Scott, Evanston.
 L. R. Holt, Lake Forest.
 Rev. G. R. Ransom, Lawn Ridge.
 Rev. Henry M. Perkins, Macomb.
 Rev. Edward D. Eaton, Oak Park.
 Rev. E. Frank Howe, Peoria.
 Rev. Roswell O. Post, Springfield.
 J. C. Webster, D. D., Wheaton.

Michigan.

A. F. Kelley, Alpina.
 James D. Duncan, Ann Arbor.
 V. L. Lockwood, D. D., Ann Arbor.
 Austin Scott, Ann Arbor.
 Rev. E. S. Stone, Arkdale.
 J. A. Wright, D. D., Bay City.
 M. A. Hance, Bellevue.
 Rev. W. B. Williams, Charlotte.
 Rev. E. W. Miller, Clinton.
 Rev. O. B. Waters, Delhi Mills.
 George Duffield, D. D., Detroit.
 Rev. Louis R. Fox, Detroit.
 Rev. Thomas Jones, Detroit.
 Rev. Jeremiah Porter, Detroit.
 Rev. R. W. Wallace, Detroit.
 N. D. Stebbins, Detroit.
 Rev. T. D. Hunt, Fenton.
 Rev. Thomas Wright, Fentonville.
 Rev. G. A. Pollard, Grand Rapids.
 Rev. John Patchin, Grass Lake.
 Rev. F. N. White, Hancock.
 Rev. T. G. Colton, Hudson.
 Rev. Charles O. Brown, Kalamazoo.
 Rev. J. P. Sanderson, Kalamazoo.
 F. G. Coggin, Lake Linden.
 Rev. Theodore P. Prudden, Lansing.
 Cortland B. Stebbins, Lansing.
 Rev. Leroy Warren, Lansing.
 Rev. Charles N. Frost, Lapeer.
 Rev. W. C. Allen, Leslie.
 Rev. Lysander Kelsey, Maybee.
 Rev. Charles A. Perry, Memphis.
 Rev. S. W. Pratt, Monroe.
 William H. Boyd, Monroe.
 Rev. M. W. Fairfield, Muskegan.
 David M. Ladd, Milford.
 Rev. Albert Livermore, Nashville.
 Rev. Elihu Loomis, Oakwood.

H. Q. Butterfield, D. D., Olivet.
 Rev. D. W. Sharts, Owosso.
 Watson Loud, Romeo.
 Rev. A. B. Allen, Springfield.

Wisconsin.

Rev. George Bushnell, Beloit.
 Rev. E. Smith Barnes, Columbus.
 Rev. L. J. White, Green Bay.
 Rev. William Walker, Milton.
 Rev. George H. Dole, Milwaukee.
 Eli Corwin, D. D., Racine.
 A. P. Harwood, Ripon.

Minnesota.

Rev. Americus Fuller, Minneapolis.
 Rev. Edward M. Williams, Northfield.

Iowa.

Rev. J. A. Reed, Davenport.
 A. W. Whitcomb, Davenport.
 Rev. Thomas G. Grassie, Keokuk.
 J. W. Peet, Nevinville.
 William M. Brooks, D. D., Tabor.
 Rev. Moses K. Cross, Waterloo.

Nebraska.

Rev. H. Bross, Crete.

Dakota.

Rev. S. Norton, Pierre.
 Stewart Sheldon, D. D., Yankton.

California.

Myron H. Crafts, San Bernardino.
 Samuel Adams, M. D., San Francisco.

Washington Territory.

Cushing Eells, D. D., Cheney.

Foreign Lands.

Hon. H. A. P. Carter, Sandwich Islands.
 Rev. Isaac G. Bliss, D. D., Constantinople.
 Rev. D. McGregor, Guelph.
 Rev. W. H. Claris, Sarnia.

MISSIONARIES PRESENT.

Miss Jane G. Evans, North China.
 Rev. Thomas L. Gulick, Spain.
 Mrs. Alice W. Gulick, Spain.
 Rev. A. W. Hubbard, Western Turkey.
 Rev. E. W. Jenney, European Turkey.
 Rev. James Herrick, Madura.
 Rev. Robert W. Logan, Micronesia.
 Mrs. Mary E. Logan, Micronesia.
 Rev. J. F. Smith, Turkey.
 Miss Mary E. Pinkerton, Zulu.
 Miss Myra A. Proctor, Central Turkey.
 Miss Corinna Shattuck, Central Turkey.
 Rev. George T. Washburn, Madura.
 Mrs. Eliza E. Washburn, Madura.

The President, Rev. Dr. Mark Hopkins, called the meeting to order. The hymn, "Joy to the World, the Lord is Come," was sung, and prayer was offered by Rev. E. B. Webb, D. D. Rev. Charles T. Collins, of Cleveland, was elected Assistant Recording Secretary.

The material portions of the Minutes of the last Annual Meeting were read.

The President appointed the following committees:—

Committee of Arrangements. Rev. Moses Smith, Rev. Z. Eddy, D. D., Rev. R. W. Wallace, E. W. Blatchford, Esq., Douglas Putnam, Esq.

Committee on Nominations. Rev. G. S. F. Savage, D. D., Rev. C. A. Dickinson, D. R. Holt, Esq., Rev. P. R. Hurd, D. D., Rev. S. J. Humphrey, D. D.

Business Committee. Rev. Arthur Little, D. D., Rev. J. L. Withrow, D. D., Caleb F. Gates, Esq., Col. C. G. Hammond, Hon. Samuel Miller.

Secretary Alden read an abstract of the Report of the Prudential Committee on the Home Department.

Rev. Prof. F. W. Fisk, of Chicago, led in special prayer, and a hymn was sung.

Secretary Clark read the "Annual Survey of the Missions."

Rev. J. M. Reed, D. D., Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church of America, by special request, led in prayer.

The Treasurer, Langdon S. Ward, Esq., presented his report, with the certificate of the Auditors.

Rev. Dr. Z. Eddy, of Detroit, made an address of welcome. Announcements were made, and a recess taken until seven and one half o'clock.

TUESDAY EVENING.

Rev. Prof. William M. Barbour, D. D., of Yale College, preached the Annual Sermon from the text, Mark xii. 31: "Thou shalt love thy neighbor as thyself." Rev. E. N. Packard, of Massachusetts, and President J. H. Seelye, of Amherst College, led the devotional services. Adjourned to nine o'clock, Wednesday morning.

WEDNESDAY MORNING.

The Board met at the appointed hour, President Hopkins in the chair. A hymn was sung, and Rev. A. T. Pierson, D. D., of Philadelphia, led in prayer. The Minutes of yesterday were read. The Nominating Committee made the following report, which was accepted:—

Committee on the Home Department. Rev. James Brand, Rev. M. M'G. Dana, D. D., Rev. James G. Johnson, D. D., Rev. Henry L. Hubbell, Rev. Henry Hopkins, A. H. Boyden, Esq., J. S. Wheelwright, Esq.

Committee on the Treasurer's Report. C. H. Case, Esq., William Hyde, Esq., Z. S. Ely, Esq., G. Henry Whitcomb, Esq., T. Hopkins, Esq., Daniel Butler, Esq., L. C. Axtell, Esq.

The President appointed the following Committee on the Special Paper to be presented by the Home Secretary: Rev. C. L. Goodell, D. D., Rev. R. G. Hutchins, D. D., Z. S. Ely, Esq., Rev. Henry Fairbanks, PH., D. Rev. Washington Gladden, D. D.

Secretary Alden presented a Special Paper on "Our Annual Financial Problem." Prayer was offered by Prof. A. H. Currier, D. D., of Oberlin.

The ordinary course of business was suspended at quarter past ten o'clock, and half an hour was spent in devotional services, led by Rev. G. F. Pentecost, D. D., of Brooklyn, and aided by Rev. E. P. Thwing, PH. D., Rev. H. C. Haydn, D. D., Rev. O. S. Dean, Rev. Moses Smith, Rev. Thomas L. Gulick, and Hon. H. W. Taylor, LL. D.

The President resumed the chair at quarter of eleven o'clock, and the Nominating Committee reported the following committees, which were appointed:—

Officers — Rev. J. L. Withrow, D. D., Rev. E. N. Packard, Rev. E. F. Williams, D. D., Rev. S. M. Freeland, Rev. A. Hastings Ross, D. D., Douglas Putnam, Esq., J. K. Scarborough, Esq.

Place and Preacher — E. W. Blatchford, Esq., Rev. S. G. Willard, Pres. I. W. Andrews, D. D., Rev. T. K. Noble, D. D., Rev. George H. Ide, D. D., Rev. J. W. Hough, D. D., A. L. Williston, Esq.

Austrian Mission — Rev. James Powell, Rev. E. P. Thwing, PH. D., Rev. Edward Hawes, D. D., Rev. F. E. Clark, Rev. T. G. Colton, Rev. L. S. Hobart, Prof. Benjamin Talbot.

Mexican and Spanish Missions — Rev. Robert West, Rev. E. D. Eaton, Rev. G. C. Adams, Rev. D. L. Leonard, Rev. Charles Cutler, Rev. C. W. Wallace, D. D., H. H. Farmer, Esq.

Micronesia Mission — Rev. A. J. F. Behrends, D. D., Rev. Frank Russell, Rev. E. Corwin, D. D., Rev. N. A. Prentiss, Rev. J. A. Reed, Rev. M. W. Fairfield, Capt. Isaiah Bray.

West Central African Missions — Prof. M. L. D'Ooge, Rev. H. M. Ladd, D. D., Rev. William Walker, Rev. A. B. Robbins, D. D., Rev. H. L. Hammond, Prof. Judson Smith, D. D., J. D. Eldridge, Esq.

European Turkey Mission — Pres. G. F. Magoun, D. D., Rev. I. G. Bliss, D. D., Rev. Cyrus Hamlin, D. D., Rev. J. F. Smith, Rev. D. D. Hill, Prof. J. C. Webster, J. S. Peck, Esq.

Zulu Mission — Pres. J. H. Fairchild, D. D., Rev. H. M. Dexter, D. D., Rev. S. Wolcott, D. D., Rev. E. Frank Howe, Rev. S. Sheldon, Rev. Leroy Warren, Rev. S. Norton.

Western Turkey Mission — Pres. H. Q. Butterfield, D. D., Rev. C. H. White, Rev. George Wells, Rev. D. L. Furber, D. D., Rev. J. C. Goddard, Gen. E. Whittlesey, S. Lockwood Brown, Esq.

Central and Eastern Turkey Mission — Rev. E. G. Porter, G. B. Wilcox, D. D., Rev. W. H. Ryder, Rev. K. C. Anderson, Rev. C. Hamlin, Rev. W. F. Bickford, Rev. E. H. Smith.

Madura and Ceylon Missions — Rev. H. M. Scudder, D. D., Rev. O. S. Dean, Rev. George Bushnell, Rev. C. M. Southgate, Pres. Joseph Ward, D. D., Rev. T. G. Grassie, Hon. T. M. Cooley, LL. D.

Maratha Mission — Rev. Z. Eddy, D. D., Rev. S. Gilbert, D. D., Rev. C. H. Richards, D. D., Rev. W. W. Scudder, D. D., Rev. J. E. Twitchell, D. D., Rev. Cushing Eells, D. D., Hon. H. A. P. Carter.

Foochow, North China, and Shanse Missions — Pres. J. B. Angell, LL. D., Rev. Jeremiah Porter, D. D., Prof. G. N. Boardman, D. D., Rev. S. G. Buckingham, D. D., Rev. A. E. Perkins, D. D., Rev. H. Bross, G. F. Hyde, Esq.

Japan Mission — Rev. E. B. Webb, D. D., Rev. E. M. Williams, Rev. N. A. Hyde, D. D., Prof. J. Estabook, Prof. A. H. Currier, D. D., Rev. C. B. Curtis, Rev. C. M. Merrill.

Rev. Dr. Thomas Laurie presented the report of the committee appointed last year, on the Western Turkey Mission. As a part of the report, Pres. A. L. Chapin read a report of the deputation to the missions and churches of the Turkish Empire, appointed by the committee in conference with the Prudential Committee.

The reading of the report was interrupted at noon, and a recess taken until two o'clock.

WEDNESDAY AFTERNOON.

The President took the chair at the appointed hour. Prayer was offered by Rev. W. W. Ramsey, D. D., pastor of the Central Methodist Church, of Detroit, and a hymn was sung.

The chair appointed a committee for nominating new members, to report next year, as follows: James W. Scovill, Esq., Rev. A. E. P. Perkins, D. D., Samuel Holmes, Esq., of the committee of the present year. and Rev. J. G. Vose, D. D., Rev. William Thompson, D. D., Douglas Putnam, Esq., Rev. J. W. Wellman, D. D.

The report of the Committee on the Western Turkey Mission was resumed, and, at the conclusion, remarks were made by Pres. Cyrus Hamlin, D. D. On motion of Pres. G. F. Magoun, D. D., the report of the Committee was accepted. The three resolutions with which it closed were adopted, as follows:—

Resolved,—1. In accordance with the suggestion of the Visiting Deputation, that, as a preparation for the withdrawal in our time of its missionaries from the work among the Armenians, the Board favor the admission of representatives of native churches in Turkey in conferences concerning the practical work of evangelization, education, and publication, including estimates for necessary expenses, reserving, however, to the mission, as the responsible agents of the Board on the field, final action respecting the distribution of funds drawn from the Treasury of the Board, subject of course to the approval of the Prudential Committee.

Resolved,—2. That there is pressing need for a large-hearted, and even generous, co-operation with our native brethren everywhere, its particular form and method being shaped by the circumstances of each locality, but such as may assure them of our Christian love, and fit them most speedily to assume the entire support and management of the evangelization of their respective fields.

Resolved,—3. That, for a complete and abiding deliverance from these present troubles, we are shut up to a larger outpouring of the Spirit of God upon our missions in Turkey, and we hail the present work of grace in Central Turkey as the beginning of a Divine deliverance.

Under the above motion, the eight resolutions on co-operation, recommended by the Constantinople Conference, embodied in the report of the Deputation to Turkey appointed by the Prudential Committee, were approved.

A recess was taken until half past seven o'clock.

WEDNESDAY EVENING.

The Board assembled at the appointed hour. In the absence of the President, E. W. Blatchford, Esq., of Chicago, was invited to preside. A hymn was sung, and prayer offered by Rev. G. F. Magoun, D. D.

The committee to whom was referred the paper of the Home Secretary, reported through Rev. C. L. Goodell, D. D., who followed the paper with an address. Addresses were made by Rev. Washington Gladden, D. D., and Rev. H. M. Scudder, D. D., and the report was accepted.

Rev. James Brand presented the report of the Committee to whom was referred the Prudential Committee's "Report on the Home Department," and followed it with an address. The report was accepted. Prayer was offered by Rev. Dr. J. L. Withrow, and recess was taken till nine o'clock on Thursday.

THURSDAY MORNING.

The President took the chair at the appointed hour, a hymn was sung, and prayer was offered by Rev. I. W. Andrews, D. D., of Marietta.

The Minutes of yesterday were read. Rev. E. B. Webb, D. D., presented the report of the Committee, to whom was referred the Prudential Committee's report on Japan, which was accepted.

Rev. E. G. Porter presented the report of the Committees on Central and Eastern Turkey. Remarks were made by Rev. A. Fuller, late of Aintab, and Rev. G. H. White, formerly of Marash. The report was then accepted.

Pres. J. H. Fairchild, D. D., presented the report of the Committee on the Zulu Mission.

Prof. M. L. D'Ooge presented the report of the Committee on West Central Africa.

Pres. J. B. Angell, LL. D., presented the report of the Committee on the Missions in China, and followed the report with an address. These reports were accepted.

At twenty minutes past ten o'clock the business of the Board gave place to devotional exercises, led by Rev. E. P. Goodwin, D. D., of Chicago, in which Rev. E. B. Webb, D. D., Rev. H. C. Haskell, Rev. C. T. Collins, Hon. Wm. Hyde, Rev. T. K. Noble, D. D., Rev. James Herrick, of Madura, Pres. A. L. Chapin, D. D., and others, participated.

At eleven o'clock the President resumed his seat. Rev. A. J. F. Behrends, D. D., presented the report of the Committee on the Micronesian Mission, and the report was accepted. Rev. R. W. Logan, of Wisconsin, made an address.

Pres. Geo. F. Magoun, D. D., presented the report of the Committee on the European Turkey Mission, and was followed by remarks by Rev. E. W. Jenney, of Monastir, and Pres. Cyrus Hamlin, D. D. The report was then accepted.

Rev. S. Gilbert, D. D., presented the report of the Committee on the Maratha Mission, which was accepted.

C. H. Case, Esq., presented the report of the Committee on the Treasurer's Report, which was accepted.

Rev. H. M. Scudder, D. D., presented the report of the Committee on the Madura and Ceylon Missions. Remarks were made by Rev. G. T. Washburn, of Madura, and the report was accepted.

Pres. H. Q. Butterfield, D. D., presented the report of the Committee on Western Turkey. Elbridge Torrey, Esq., of Boston, followed the report with remarks, and the report was accepted. A recess was taken till after the Communion Service.

THURSDAY AFTERNOON.

The Board met at the appointed hour, President Hopkins in the chair. Prayer was offered by Rev. W. W. Scudder, D. D. Rev. Edward Hawes, D. D., presented the report of the committee on new members, proposing for corporate members the following persons:—

Rev. Wm. H. Fenn, Portland, Me.; Samuel B. Capen, Esq., Boston, Mass.; Hon. Wm. P. Ellison, Newton, Mass.; Rev. Wm. T. Eustis, D. D., Springfield, Mass.; Hon. Geo. H. Corliss, Providence, R. I.; Rev. H. L. Hubbell, Jamestown, N. Y.; Hon. Reuben Hitchcock, Painesville, Ohio; Wm. H. Rice, Esq., Chicago, Ill.; Rev. H. Q. Butterfield, D. D., Olivet, Mich.; Hon. E. S. Jones, Minneapolis, Minn.; Hon. E. D. Holton, Milwaukee, Wis.; Rev. E. G. Beckwith, D. D., San Francisco, Cal.; and they were unanimously elected.

Dr. J. L. Withrow, D. D., presented the report of the Committee on the nomination of officers, as follows:—

President.

REV. MARK HOPKINS, D. D., LL. D.

Vice-President.

ELIPHALET W. BLATCHFORD, ESQ.

Prudential Committee.

REV. AUGUSTUS C. THOMPSON, D. D.

HON. ALPHEUS HARDY.

EZRA FARNSWORTH, ESQ.

HON. JOSEPH S. ROPES.

PROF. EGBERT C. SMYTH, D. D.

REV. EDWIN B. WEBB, D. D.

CHARLES C. BURR, ESQ.

ELBRIDGE TORREY, ESQ.

REV. ALBERT H. PLUMB, D. D.

HON. WILLIAM P. ELLISON.

Corresponding Secretaries.

REV. NATHANIEL G. CLARK, D. D.

REV. EDMUND K. ALDEN, D. D.

REV. JOHN O. MEANS, D. D.

Recording Secretary.

REV. HENRY A. STIMSON.

Treasurer.

LANGDON S. WARD, ESQ.

Auditors.

HON. AVERY PLUMER.

HON. ARTHUR W. TUFTS.

JAMES M. GORDON, ESQ.

The report was accepted. and after remarks by the President, E. W. Blatchford, Esq., and Hon. A. C. Barstow, the officers nominated were unanimously elected.

E. W. Blatchford, Esq., presented the report of the Committee on Place and Preacher, making grateful mention of an enthusiastic invitation from San Francisco but recommending, for reasons given, that the next Annual Meeting be held in Columbus, Ohio, from which an urgent invitation had also been received, and that the preacher be Pres. A. L. Chapin, D. D., with Rev. Geo. Leon Walker, D. D., as alternate. The committee nominated as committee of arrangements for next year — Rev. Washington Gladden, D. D., Rev. Edward Anderson, Rev. Irving W. Metcalf, Rev. E. H. Scott, F. C. Sessions, Esq., W. A. Hershiser, Esq., George H. Twiss, Esq.

The report was accepted and adopted.

Pres. J. H. Seelye, D. D., offered the following resolution, which was adopted: —

Resolved, that the Prudential Committee be requested to consider the expediency of providing assistance for the Corresponding Secretaries, and that they be authorized to secure it.

The resolution was supported in remarks by Rev. H. M. Dexter, D. D., Pres. G. F. Magoun, D. D., Pres. Joseph Ward, D. D., Hon. Philo Parsons, Rev. A. C. Thompson, D. D., Pres. A. L. Chapin, D. D., and Hon. Alpheus Hardy.

Hon. Alpheus Hardy presented a communication from the Prudential Committee, submitting a resolution which they deemed it desirable the Board should adopt, for the purpose of indicating the interpretation to be given to article thirty-eight of the Rules and Regulations of the Board, which limits the vote in regular mission meetings to missionaries.

After remarks by Pres. A. L. Chapin, D. D., Z. S. Ely, Esq., and Pres. Cyrus Hamlin, D. D., the resolution was adopted, as follows: —

This rule shall not be understood as debaring a mission from the privilege of inviting brethren of native churches, and others, to sit with them in conference, and to express their opinions in any way the mission may desire.

A recess was taken till seven and a half o'clock.

THURSDAY EVENING.

At the appointed hour the President took the chair. A hymn was sung, and prayer was offered by Rev. Joseph Ward, D. D.

Rev. E. D. Eaton, presented the report of the Committee on the Mexican and Spanish Missions; and Rev. James Powell that of the Committee on the Austrian Mission; and both the reports were accepted.

Rev. Arthur Little, D. D., of the Business Committee, offered the following resolutions, which were adopted: —

The Board finds it both a duty and a pleasure to place on record its sense of the great value of the special services rendered during the past year in connection with the questions involved in the administration of missions in Western Turkey, and especially at Constantinople, by a number of our honored and beloved brethren. We return our sincere and affectionate thanks.

1. To the Committee appointed to act during the year, Hon. William Hyde, Chairman, and Rev. Thomas Laurie, D. D., Secretary, for their laborious collection of facts bearing upon the history of the misunderstanding between native brethren and missionaries, and for their preparation of the case for our action at this meeting.

2. To the deputation selected by the Committee, Rev. A. L. Chapin, D. D., and Rev. Charles M. Mead, D. D., who proceeded to Constantinople, and placed themselves in communication with the native brethren, for their diligent, minute, and exhaustive investigation of all the details and the relations of parties on both sides to all that has taken place, and for their full and complete report to the Special Committee of all that their faithful inquiry brought to their knowledge.

3. To the Secretaries of the Board, Rev. N. G. Clark, D. D. and Rev. E. K. Alden, D. D., and Elbridge Torrey, Esq., of the Prudential Committee, for their attention at the same place and time to these matters of difference and other matters of administration concerned in the work of our missionaries, and the principles and methods of oversight of their work exercised by the Board through the

Prudential Committee, and the valuable results of their inquiries and advice to the representatives of the Board on that field.

4. To the missionaries and native brethren, for all the materials freely furnished, and the needful and important aid extended, to both our deputations and to our Special Committee in the work assigned them.

5. To all these helpers of the Board in these important matters, for the Christian discretion, patience, brotherly kindness, discrimination, and love which they have exercised in all the duties so acceptably and usefully performed. We bear witness to the grace of God bestowed upon them in their delicate and peculiar services, on which we ask the special blessing of the Great Head of the church.

Addresses were made by President Hopkins, Hon. H. A. P. Carter, Minister of the Hawaiian Islands at Washington, Pres. J. H. Seelye, D. D., Rev. George F. Pentecost, D. D., Rev. A. J. F. Behrends, D. D.

A recess was taken till Friday morning.

FRIDAY MORNING.

The Board assembled at the appointed hour, the President in the chair. After a hymn, prayer was offered by Rev. A. B. Robbins, D. D., and the Minutes were read.

Communications excusing absence from the meeting were presented from the following Corporate Members: Prof. E. A. Park, D. D., Pres'ts S. C. Bartlett, D. D., J. W. Strong, D. D., H. S. DeForest, D. D., M. H. Buckham, D. D., and W. W. Patton, D. D.; Rev. Drs. R. S. Storrs, J. G. Davis, H. M. Storrs, S. W. Eaton, I. E. Dwinell, J. G. Johnson, L. H. Cobb, J. C. Holbrook, J. O. Fiske, W. E. Merriman, Samuel Harris, Thacher Thayer, D. T. Fiske, E. Cutler, Ray Palmer, William S. Smart, George Moor, Revs. J. L. Jenkins, F. D. Ayer, Burdett Hart, C. R. Palmer, J. W. Backus, Hon. S. Wells Williams, LL. D., Hon. W. B. Washburn, LL. D., Hon. Horace Fairbanks, Gen. O. O. Howard, Hon. Frederick Billings, Thomas J. Borden, Esq., David Whitcomb, Esq., Philips L. Moen, Esq., Charles Merriam, Esq., A. D. Lockwood, Esq., Hon. S. D. Hastings, Charles Theodore Russell, Esq., H. E. Sawyer, Esq., W. W. Thomas, Esq., George S. Weed, Esq., Oliver E. Wood, Esq., and S. D. Smith, Esq.

Addresses were made by Prof. G. B. Willcox, D. D., Rev. N. G. Clark, D. D., Rev. John F. Smith, of Marsovan, Rev. Thomas L. Gulick, of Spain, Rev. G. T. Washburn, of Madura, and Rev. R. W. Logan, of Micronesia.

Prayer for the Missionaries was offered by Rev. I. G. Bliss, D. D., of Constantinople.

Rev. E. N. Packard, of the Committee on Nomination of Officers, offered the following resolution, which was adopted:—

It being announced that J. Russell Bradford, Esq., for thirteen years a member of the Prudential Committee of the Board, had declined re-election on account of impaired health, the Board at this meeting desires to place on record our high appreciation of the devotion, practical wisdom, and long-continued fidelity of Mr. Bradford, and our regret that we can no longer retain the services which have proved so valuable to us in the past.

Rev. W. W. Ramsey, D. D., of the Central Methodist Church, in which the meetings of the Board were held, spoke in response to a call from the chair.

Rev. Arthur Little, D. D., of the Business Committee, offered the following resolution, which was adopted:—

That the thanks of the Board be tendered to Professor William M. Barbour, D. D., of Yale College, for his able, thoughtful, and suggestive sermon, and that a copy of it be requested for publication.

Also the following, which was adopted by a rising vote:—

To the officers and members of the Central Methodist Episcopal Church, of this city, for the freely proffered use of its spacious, beautiful, and commodious house of worship; to the people of Detroit for the graceful and abundant hospitality which, disregarding denominational limits, has been so cheerfully bestowed; to the hotels for the courtesies received; to the organist and precentor for efficient aid in the service of song; to those roads and steamboats which have granted reduction in fare; to the

Post-office Department and Union Telegraph Company for facilities kindly furnished; to the daily newspapers of the city for their unusually full and accurate reports of the proceedings; and especially to the Committee of Arrangements, whose thoughtfulness, wisdom, and unwearied labors, anticipating every want, have contributed so largely to the success of the meetings, the Board in the spirit of grateful appreciation and loving remembrance, tenders its sincere and cordial thanks.

President Hopkins, in behalf of the Board, expressed the gratitude of all for the entertainment offered by the people of Detroit.

Response was made for the Committee of Arrangements by Rev. Moses Smith.

Remarks were made by the Home Secretary.

The Minutes to this point were read, and, as read from day to day, were approved.

The hymn "Blest be the tie that binds" was sung.

The benediction was pronounced by the veteran missionary, Rev. William Walker, and the Seventy-fourth Annual Meeting of the Board adjourned to meet next year in Columbus, Ohio.

HENRY A. STIMSON,
Recording Secretary.

DETROIT, Michigan: October 5, 1883.

OUR ANNUAL FINANCIAL PROBLEM.

BY REV. E. K. ALDEN, HOME SECRETARY.

[Presented at the Annual Meeting, at Detroit, October 3, 1883.]

ONE of the most instructive volumes in the archives of the American Board, carefully guarded in a fire-proof safe, frequently consulted, sometimes thoughtfully pondered over for successive days and weeks, recording the most prosaic facts in what is literally the most figurative style, has lettered upon its back as its title one word, "*Estimates.*" Its complementary volume, without which its full significance cannot be interpreted, the latter constituting as it does an expurgated edition of the former, by which the facts become more prosaic as the style becomes less figurative,—for this is one of those volumes whose value is found in its figures.—bears also as its title but one word, "*Appropriations.*" A careful comparison of these two volumes, even though confined to the records of a single year,—these records, including several thousand items,—will so illumine the mind of an intelligent reader that he will need no further definition of what is meant by the phrase "*Our Annual Financial Problem.*" The book of "*estimates*" is prepared mostly upon missionary ground, and no volume issued by the Publication Department in any of the twenty languages represented on our missionary field costs more minute and laborious study. The book of "*appropriations,*" the preparation of which costs a study equally minute and laborious, comes fresh each year from the Mission Rooms in Boston. The annual financial problem of the Board is to make these two books completely and harmoniously one. If the book of "*estimates*" by the missions will only submit to be cut down to the moderate size of the book of "*appropriations*" by the committee, all will be well. But against this surgical operation those who bear the burden and heat of the day at the front,—the faithful and laborious missionaries,—with perfect unanimity, and in a style distinguished alike for perspicuity and energy, stoutly protest. Or if the book of "*appropriations*" will only consent to be enlarged so as to contain the full record of the book of "*estimates,*" all will be well. But against this financial inflation, with its corresponding risks, the committee called "*prudential,*" charged under no circumstances to go beyond the trust committed to them by the churches at home, with equal unanimity enter their energetic protest. And the trouble is not with either of the two protesting parties, the missionaries or the Prudential Committee, nor with either of the two books bearing the respec-

tive titles of "Estimates" and "Appropriations," but with quite another volume,—carefully guarded in the treasurer's department, possibly the most interesting volume in our entire collection, the only defect of which is its brevity,—bearing upon its back the title "*Donations.*" Whoever will bring into perfect unity these three books, permitting the "estimates" from the missions to hold their honorable place and lead the way, the "appropriations" from the Committee gracefully and gratefully to follow, the "donations" from the churches sweetly and lovingly to correspond, and so continuing through successive years, the figures steadily advancing as the Lord of the seed and the harvest calls for new labor and new laborers, will have forever solved one of the most perplexing, as well as the most serious, of our missionary problems.

It is the object of this paper to contribute, if possible, a few suggestions which may be helpful in the solution of this problem; and as our simplest and most satisfactory method, we will draw our illustrations from the three volumes just completed, and appropriately brought before us for our review at the present Annual Meeting.

A FEW FIGURES.

Consider then the significance of the following record for 1883—these figures not including the whole expenditure, but representing in estimates and appropriations the same departments:—

Austrian Mission: Estimates from the Mission, \$9,275; appropriations by the Committee, \$6,500; reduction by the Committee, \$2,725. Mission to Spain: Estimates, \$16,160; appropriations, \$12,923; reduction, \$3,237. Japan Mission: Estimates, \$38,401; appropriations, \$36,411; reduction, \$1,990. North China Mission: Estimates, \$43,230; appropriations, \$37,722; reduction, \$5,508. India and Ceylon (three missions): Estimates, \$113,000; appropriations, \$95,000; reduction, \$18,000. Turkey (four missions): Estimates, \$219,000; appropriations, \$179,000; reduction, \$40,000.

Summing up these figures, representing eleven of our most important missions, we record the estimates from the missions in round numbers \$444,000, the appropriations from the committee \$374,000, the reduction \$70,000, or about 16 per cent. This statement, which seems sufficiently severe, does not express the *full* severity of this word "reduction," and for this important reason: at least one half of the entire sum included in the estimates is for an expenditure which cannot possibly be reduced, being devoted to the personal support and comfort of our missionaries. The reduction, therefore, must be made almost entirely from grants-in-aid for evangelistic and educational work among the natives. In other words, the estimates for evangelistic and educational work must be reduced from \$220,000 to \$150,000—a cutting down of 32 per cent. This is what was substantially done at the commencement of the last financial year. This was the greeting which was sent by the committee, acting for the churches represented in the American Board, to the several missions when they received their annual appropriations. Nor must it be forgotten that these estimates had been made by the missionaries after careful inquiry and earnest prayer, and as a rule were put at as low a figure as these prudent men deemed possible for the proper prosecution of the work during the year.

A CONFERENCE CALLED FOR.

What might be expected from these laborious men, yet but partially sanctified, imprudently needing every dollar asked, when they received word that, upon an average, 32 per cent. of their carefully prepared estimates for evangelistic and educational work must be in some way cut off? It may be understood without further explanation that the correspondence between the missionary rooms and the missions abroad during the early part of the financial year was not of the most agreeable kind. Indeed it became so serious a matter, and threatened so many and varied embarrassments, as

related particularly to the missions in Turkey, that the Committee regarded it as imperative that, in accordance with a request which had been more than once urged by the missionaries, a deputation from the Mission Rooms should visit those missions without delay. This deputation, consisting of one member of the Committee and two of the secretaries, representing both the Foreign and Home Departments, met the missionaries in conference, in connection with the annual meeting of the Western Turkey Mission during the month of May, at Constantinople. At this Conference, at which delegates were present from every station of the four missions of Turkey, the painful problem, as it appeared to the Prudential Committee, was plainly presented to the missionaries, and the painful part of the same problem, as it appeared on missionary ground, was plainly presented to the deputation from the Mission Rooms. It was a good thing both for the Mission Rooms and for the missionaries that this problem could be candidly considered, face to face, by those who represented both the estimates and the appropriations.

A PLAN SUGGESTED.

As the result of these deliberations, a plan was suggested by which it is hoped that hereafter there may be at least a clear understanding between the Mission Rooms in Boston and the missionaries abroad. It may still be difficult to adjust appropriations to estimates; but the adjustment, if it must be made, will be made substantially on missionary ground, and not from the Mission Rooms at home. Whether this plan shall be helpful, or otherwise, to the missions, will mainly depend upon the churches to which the Committee and the missions alike must look for the significant and decisive contents of their third volume, entitled "Donations."

The plan is a simple one. *First*, an estimate is to be made from the Mission Rooms of the sum which may probably be expected as the total of regular appropriations, and within this sum all *regular* estimates from the missionary field must be compressed, the necessary reduction being made by the missions themselves. This gross estimate from the Mission Rooms, of course, must be determined by the probable receipts of the year and by the relative claims of the different missionary fields under our care. Since the probable receipts for the year are dependent mainly upon the prospective donations from the churches, these prospective donations must constitute the prime factor determining both the total estimate sent from the Mission Rooms, and the corresponding detailed estimates from the missions.

But the question is immediately suggested, May not these prospective donations be underestimated? Will not a clear statement of the urgent need for enlarged gifts call forth spontaneous and hearty pledges for generous offerings *additional* to the regular contributions for the year? Is it not possible that a second or third annual contribution for the cause of foreign missions, including as it does at least six different departments of labor, — evangelistic, educational, publication, medical, church-building, and Sunday-school, — will be demanded by the churches? Is it not possible that at the Annual Meeting itself, or early in the year, or in connection with special visitations of the Divine Spirit, there may be an outflow of *voluntary thank-offerings* from those whose hearts are moved to devise liberal things for the honor of their Lord? These are animating inquiries, and awaken expectation. It is suggested, therefore, *Secondly*, that in addition to *regular* estimates, there shall also be *contingent* estimates from the missions, under which shall be placed the additional sums which are regarded as necessary for the wise and efficient prosecution of the work; these contingent estimates to be met, if met at all, by increased gifts from the churches and from benevolent individuals, in addition to regular donations. How both these regular and these contingent estimates shall be provided for is a question which may well occupy the serious consideration of this Board at our present Annual

Meeting. Shall we venture upon a few more figures, in order that the question may stand out before us in its most definite form?

A MODERATE ESTIMATE FOR 1884.

It is a calm, unexaggerated statement, which has been made more than once and which may well be repeated, that the total sum which can be economically administered annually for the most efficient prosecution of our missionary work, over our entire field, taking into view only our present need and present opportunity, cannot be less than \$2,000,000. We are certainly then reducing our estimate to what ought to be the minimum if with modest urgency we ask for not less than one half that sum — \$1,000,000. Moreover, as related not merely to the ability, but to the intelligent interest, of the churches which contribute to foreign missions through the American Board, is this a large sum seriously to aim for during the coming year? Let us calculate a little. From legacies and from miscellaneous sources, including what may be appropriated from the residue of the Otis Legacy, set apart exclusively for new missions, we may probably rely upon not far from \$150,000. From the several Woman's Boards, growing every year in interest and efficiency, we may perhaps depend upon \$125,000; from the regular donations from individuals, churches, and Sunday-schools, we may look with some degree of assurance for \$250,000. These sums united amount to \$525,000. Possibly during the coming year, if the benevolence of the last year is sustained, our regular receipts from these sources may reach \$550,000.

To what sources shall we look for the additional \$450,000? In reply: (1) May we not reasonably hope for yet \$50,000 more from the Christian women, bringing their total up to that of their sisters of the Presbyterian churches — \$175,000? (2) Ought we not to receive from our 4,000 Sunday-schools with their 450,000 members at least an additional \$50,000? (3) Is it too much to expect from our nearly 4,000 Congregational churches an annual additional contribution for the broad foreign missionary work, which reaches 100,000,000 of perishing men, of not less than \$100,000? (4) Would it be unreasonable also to ask from our most far-seeing and large-hearted individual donors specific contributions of considerable sums for specific missionary fields, or for specific departments of missionary work? Why should not the American Board, like the London Missionary Society, receive specific donations for specific fields, amounting in a single year to \$50,000? Or rather, as more appropriate to our enlarged work, why should not liberal donors to the American Board, like those to the English Church Missionary Society, designate specific gifts for specific fields, amounting to over \$200,000? Is it unreasonable to expect that there will be such specific donations, for example, for our educational work in Japan, \$50,000; for our evangelistic work in Northern China, \$50,000; for the immediate emergencies in Turkey, \$50,000? And why not also for Western India and Madura, for Bohemia and Spain? Certainly the marvelous outpourings of the Divine Spirit upon some of our missionary fields during the past year, and the impressive voice of Divine Providence, as related to them all, emphasize this appeal. (5) Has not the hour arrived when the call to "double our contributions," so heartily responded to during the preceding year by a few, shall be repeated all along the line and responded to as heartily from Maine to California by every man and woman and child?

THE EMPHASIS OF TWENTY-FIVE YEARS.

Twenty-five years have rolled on since the American Board held its last Annual Meeting where we are gathered to-day in this beautiful city of Detroit. During this quarter of a century, so momentous as related to the kingdom of God in our own land and in other lands, our missionary work abroad has more than doubled in extent, while the record of its results in its most important features has multiplied fivefold. In our

Zulu field the church membership has advanced from two hundred to over six hundred; in China, from one tenth of one hundred to nine hundred; in India and Ceylon, from fifteen hundred to over five thousand; in Turkey, from one thousand to nearly eight thousand; while Japan, Northern and Northwestern China, the Micronesian Islands, West Central Africa, and Papal Lands, are substantially new fields, all of them promising, some of them exceedingly fruitful. Our missionary church roll to-day, as compared with that of the same fields twenty-five years ago, has advanced from five thousand to twenty thousand, with a corresponding growth in our educational work, not merely in numbers, which enroll under our instruction at the present time not less than 35,000, but more emphatically in the quality of the training and in the character of the persons trained. Surely they have made no mistake, who, over this broad field of labor, have been the most vigorous actors and the most generous benefactors during these now completed years. Has not the hour fully arrived for a marked advance movement which shall appropriately inaugurate a new period of greatly enlarged benevolence, giving us an impulse for another quarter of a century? Who at the present meeting will be impelled by the Divine Spirit to lead the way in this important work?

Could we once more behold upon our platform the form of the late honored and beloved Vice-President of this Board, leaning forward intent as was his wont, his face lighting up at every fresh utterance summoning to more earnest missionary devotion, we could none of us doubt what would be the style of his prompt and hearty response to this renewed and more imperative call for enlarged liberality. "He, being dead, yet speaketh," and for years to come will continue to speak, through his generous remembrance of this great missionary work so dear to him and to her who, during all these years, has shared with him in these consecrated gifts. Could he speak from the loftier eminence to which he has been lifted, in fellowship with others whose names spring to our lips, with whom he was here so long associated, who for one instant could question what his word would be?

TWO TESTIMONIES.

This paper had been prepared thus far, when there arrived at the Mission Rooms in Boston, two letters, each of which suggests a solution, in part, of the problem before us, and both united suggest a complete solution. The first letter contained a remittance of \$5,000 from the family of the late Mr. Dodge in payment of his generous pledge, made at our last meeting in Portland, under circumstances which, by those who were then present, will never be forgotten, of a double gift for the ensuing year. Accompanying this gift was the following statement from one of the sons of the donor:

"Father was wont to look eagerly, at this season of the year, for news from Boston. A favorable account gave him peculiar satisfaction, and made him anticipate the Annual Meeting with a heart full of gratitude. It will not be easy to think of that great and blessed gathering without his sharing in its counsels and rejoicing in its triumphs. Perhaps those who have gone before, and who so loved the American Board when on earth, now lifted to a higher service, have already been told how successfully the warfare has been waged during the year by this honored portion of the Lord's Host. Certainly there is joy in Heaven over sinners repenting, and that is the crowning end of the work of the Board."

This letter suggests a partial solution to our financial problem, namely: large annual gifts from generous individual donors, steadily maintained through successive years, heartily bestowed to the end of life, with provision for their continuance in some form after the earthly life has ceased. May there not be in our churches and congregations, at least one hundred men whose hearts shall become so enlarged that they will cheerfully give \$5,000 each, as their annual donation to the great cause of spreading the gospel

of Jesus Christ throughout the world? May we not also look for at least one thousand donors whose annual gifts shall not be less than \$1,000 each? Could there be a nobler disposition of consecrated Christian wealth?

The second letter referred to was from the pastor of a small pioneer home-missionary church in Colorado. He writes as follows:—

“This is the hardest field I ever worked. We have a town of twelve hundred inhabitants, with twenty saloons, four houses of prostitution and gambling-dens; and ten resident members of the church—the only church in town—to stem the tide of evil. I presented to them the cause of foreign missions, as well as I could; the people responded heartily, and I enclose a postal-order for \$27. May the Lord bless you in your work.”

If all of the members of the nearly four thousand Congregational churches, represented in the constituency of the American Board, had given to this work in the same proportion with this small home-missionary church of ten resident members, the donations for the year, from this source alone, would have amounted to \$1,046,570.60. May God bless the beloved home-missionary churches of our land, with their faithful, devoted ministers, who do not forget their brethren and sisters in Mexico and Spain and Bohemia, in Turkey and India, in Africa and the Pacific Islands, in China and Japan, and who are wise enough to know that every dollar contributed to the work in foreign lands will return tenfold to its self-denying donors by deepening and enlarging Christian character at home.

Let us not forget the simplicity of the arithmetical solution of our problem presented by this enterprising little church in Colorado. An average of five cents a week from every member of the Congregational churches represented in this Board, never under any consideration excluding from this privilege and honor the smaller churches, will bring into our treasury during a single year the munificent sum, of something better than an annual Otis Legacy, of \$1,000,000. Add to this the larger payment by those to whom the Lord has entrusted a larger stewardship, and our problem is solved.

A SUPPLEMENTARY NOTE.

The latter part of this paper was prepared upon the same day upon which the Colorado letter last referred to was received. The next morning's mail brought a supplementary note from the pastor of the same little church of ten members with the following appendix: “I sent yesterday \$27 for the Board. I see my way clear now to add to this \$23 more. *My tithing account enables me to help along the Lord's work a little.* Please put it all in as from the church and society.”

This supplementary note, unconsciously revealing a loving pastor's heart, necessitates another mathematical computation. If all the churches represented in the constituency of the American Board should give in the same proportion with this frontier home-missionary church of ten members, and if they all should have pastors of the same missionary spirit, who know how to emphasize the command “Bring ye all the *tithes* into the storehouse and *prove* me now herewith, saith the Lord of hosts,” the result will be an average not of five, but of nearly ten, cents a week for every member of the church, the sum total of which for a single year would amount to the respectable sum of \$1,938,095. And so, by an easy and natural process, we are brought back to what at first may have seemed apocryphal figures, but which now appear both canonical and reasonable, \$2,000,000 a year for our broad and promising field of foreign missions, including six departments of fruitful labor, and literally encompassing the globe.

May we not at this meeting appropriately unite in special prayer for an immediate revival of the spirit of enlarged Christian benevolence, poured upon us mightily here in this assembly, and carried hence to all the churches of the land!

REPORTS OF THE COMMITTEES ON THE ANNUAL REPORT.

The reports of the committees appointed to consider the several sections of the Annual Report are here given with slight abbreviation.

Committee on the Treasurer's Report, C. H. Case, Esq., Chairman:—

The Committee respectfully report as follows: They have examined and compared the Treasurer's report with the statements, account current, trial balance, and books of the Board, as certified to by the auditors of the Board, and they find the same to correspond in every particular, and to exhibit an accurate and clear statement of the financial transactions during the year.

They also find that the report of the Sub-Committee appointed by the Prudential Committee for examining the Treasurer's accounts, supervising expenditures, contracts, and purchases,—made to the Prudential Committee on September 25, 1883,—fully substantiates the accuracy of the Treasurer's Report.

The Committee have also examined the certified statements of the investments and securities held by the Board, namely: (1) The general permanent fund, (2) Permanent fund for officers, and (3) The legacy of Asa Otis; and they note with much pleasure that the appraised value of such investments and securities, made September 15, 1883, exceeded the ledger value in the sum of \$152,054.11. Further comment as to the quality of such securities, and the income derived therefrom, would seem to be superfluous. All deposits made in banks and all securities in safety-vaults are held in the name of the American Board. The careful checks and guards placed over all financial transactions of the Board, and the strict business methods of conducting the same, adopted and persisted in by the Prudential Committee from the organization of the Board to the present time, have not failed to command the respect and confidence of financiers and business men in all parts of the world. We note that the cost of the administration, agencies, and publication, does not exceed five per cent. of the total receipts of the Board.

Committee on the Zulu Mission, Rev. J. H. Fairchild, D. D., Chairman:—

The work among the Zulus of Southeastern Africa has been carried forward during the year with the usual success. The year has been signalized by the completion of the work of giving the entire Scriptures to the Zulus in their own tongue. This translation will meet the wants not only of the people of Natal, among whom the mission has been established, but of many neighboring tribes speaking the Zulu languages.

Several of the stations have enjoyed, during the year, a religious quickening, resulting in considerable additions to some of the churches, and at one of the stations, particularly, a large extension of the work, so that the gospel is preached to nearly a thousand hearers every week, instead of a hundred and fifty, as heretofore. The church at this station has undertaken the support of a young man, who gives his whole time to preaching among the people.

The interest in the educational work is increasing, and the station schools and the seminaries are gradually improving in their buildings and other facilities, and in the interest with which they are regarded among the people. The theological school, as similar schools in other lands, suffers from the diversion of many of the more enterprising young men to other callings, one of the motives suggested being the same in that land as in this—the want of an assured and comfortable support in the work of the ministry. A more earnest consecration in the churches would doubtless remedy the evil in both cases. The long-continued and still growing prosperity of this mission affords occasion of special gratitude.

Committee on the West Central African Mission, Prof. M. L. D'Ooge, Chairman:—

We find that the anticipations of the Board in the selection of Bailunda and the surrounding region for planting a mission have thus far been realized in the following particulars: (1) In the healthfulness and accessibility of the region. While a year ago the effect of the climate was still a grave problem, it appears now to be satisfactorily demonstrated that this region is favorable to health (2) In the character of the people. The superior character of the people in kindness, intelligence and attractiveness is becoming more and more apparent. The friendly disposition of the King is also a matter of encouragement.

We find that the missionaries in this field are doing their work in a most cheerful and hopeful spirit. The preparatory work in which they are engaged, that of acquiring a language of which the grammar and dictionary are still to be made, and that of teaching the veriest rudiments of learning to those who have never had the remotest idea of a school, is a work that requires the largest faith, the most enduring patience, the most unwearied persistence. In view of these encouraging facts, and of the hopeful

spirit of the brethren engaged in this field, your Committee desire that this Board should record their sense of gratitude to God for his guiding hand in planting this mission, and for his gracious blessing upon this consecrated and courageous band of men and women, and ask you to pray that his promise may speedily be fulfilled in this field. "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."

Committee on the European Turkey Mission, Rev. Dr. Magoun, Chairman : —

Your Committee are impressed with the favorable change in the condition of the European Turkey Mission since the time of the Russo-Turkish war and the years immediately succeeding. The gospel is again manifestly making real and large progress. In two of the four stations, Philippopolis and Samokov, the results are for the present delightful and for the future cheering. Of similar general character are the accounts from Monastir. The Spirit's influences have traveled faster and farther than the feet of the messengers of glad tidings. Though our missionaries have given 180 days to touring, the people beg for Christian teachers. At the fourth station, Constantinople, the state of things is largely represented in special reports at this meeting. As the centre of publication for Turkey, it has given the Bulgarians within the year 500,000 pages. A Bible dictionary is nearly ready for publication. The work of Christian education has gone on well in the three leading schools, the Institute at Samokov and the girls' boarding-schools at Samokov and Monastir. Twelve of the thirty-one students at the Institute, and seventeen of the fifty-three at the Samokov boarding-school, have received no aid as beneficiaries of the mission. The intellectual and the spiritual standard in all seems to be rising. Opposition from the government of the country seems to have been less at Philippopolis, but has continued elsewhere. The Bulgarian people are not fomenting this opposition, and it is understood that their government in its perplexing circumstances is not responsible as that of Russia appears to be.

On the whole, we see no reason to doubt that the wrath of man shall yet praise God somehow, though it now hinders our work; while we know that the love and good favor of our God are setting it forward in European Turkey in most gracious and encouraging ways.

Committee on the Western Turkey Mission, Rev. H. Q. Butterfield, D. D., Chairman :

The Committee heartily approve the Secretary's report touching this Mission, and emphasize a few points.

(1) The main reliance is put upon the Word. The everlasting gospel is faithfully preached. It is printed and industriously circulated.

(2) Schools, colleges, and seminaries. These are the strongholds and the permanent fortifications by which the gospel shows its purpose to hold the ground it has conquered and to make it the base of conquering more. Here all is full of hope. The Marsovan high school is growing into a college; and all the high schools seem to prosper. Barton Hall, built at Scutari by William C. Chapin, Esq., of Providence, points to a mode of swelling the receipts of the Board, which we hope is to be followed by others.

(3) The discouraging features of the work. They are no more than are to be expected. The lack of spiritual life, the want of co-operation with the missionaries, the dividing power of heresy, — all these the seven churches of Asia felt of old: and they are evils common to Orient and Occident alike. They do not impugn the faithfulness of our brethren. Let them bate no jot of heart or hope.

(4) The multiplying evidences that the Turkish Government is becoming more hostile. Let there be a firm determination to press for our rights. Let our government be importuned to secure our full treaty privileges and to avenge the Board of its adversary.

(5) Last year you were advised to send deputations to Turkey and probe the old trouble between the missionaries and some of the Armenian churches. We rejoice that this has been done. The reports of your Deputation and of your Special Committee leave nothing to be said. The case is closed, the verdict is rendered, and there is no appeal. This has not been done any too soon. It was due both to the patrons of the Board and to the disaffected churches themselves. And now to all these Armenian brethren let us say: "Peace be within your walls, and prosperity within your palaces." For our brethren and companions' sake we will now say: "Peace be within you. Because of the house of the Lord our God, we will seek your good."

Committee on the Central and Eastern Turkey Missions, Rev. E. G. Porter, Chairman : —

The labors of the year have been attended by a work of grace of remarkable power in several places, notably in Adana, Tarsus, Hadjin, and Kessab. The churches generally have been quickened and enlarged, and the way seems to be opening gradually for the eventual transfer of the entire missionary work in this section to native hands.

The efforts of the people to sustain their own churches and schools are gratifying evidence of the deep interest they take in maintaining and propagating those influences which accompany the gospel of Christ.

The educational work has advanced in all departments. Armenia College at Harpoot is steadily increasing in numbers and power, and the same is true of the Central Turkey College at Aintab, which has numbered ninety-four students during the past year.

We are permitted to add, what was not known to the Committee, that the endowment of the Goodell professorship in the Central Turkey College, for which Miss Dickinson has labored in this country for some years, has just been completed by the gift of about \$8,000 from a citizen of Michigan, who modestly withholds his name. This gift will fittingly commemorate the meeting of the Board in a State which is known to be devotedly attached to the cause of missions.

Committee on the Maratha Mission, Rev. S. Gilbert, D. D., Chairman :—

The Maratha Mission, in its history the past year, presents no startling facts peculiar to itself; but it is a well-organized and busy field, where many co-ordinate enterprises are carried on with tranquil enthusiasm and real success.

The most noteworthy advance of the year has been in the direction of self-support. The movement awakened at the jubilee meeting of 1881 has not yet spent its force. A closer, and, on the part of the missionaries, a more trustful association of the native churches appears to have had excellent effect. At Bombay, Satara, Sholapur, and Parner, the pastors were entirely supported by the several churches. It is estimated that the native contributions for the year represent *fourteen* days' labor of a common workman for each communicant.

It is a little more than fifty years since this mission was established. It has done its part toward producing the mighty changes in the condition of that vast empire—changes not less real because often so subtle and silent in their movement. Still, studying afresh the situation there, remembering the past with its accomplishments full of glorious prophecy, but looking also at what *remains*, we cannot but cry out to God, and to the American churches, that, more than ever before, these missions in India may be so sustained by us, so empowered by God, that they shall be as a fire that burns, as a river that is full, as the field which the Lord has blessed; a force as penetrating and wide as the morning light when it "breaks o'er all the earth."

Committee on the Madura and Ceylon Missions, Rev. H. M. Scudder, D. D., Chairman :—

There are no signs of retrogression in these two missions, but, on the contrary, indications of steady advancement.

In examining the report of the Madura Mission, we notice with joy and gratitude its thirty-four churches growing in the knowledge of the Holy Scriptures and in the graces of the Spirit; its seventeen native pastors and efficient band of (149) catechists; its aggressive work upon the heathen community; its lyrical preaching, by which, we suppose, is meant the chanting of Christian lyrics in the streets, and the exposition thereof; its station boarding-schools; its Anglo-vernacular schools; its village schools; its girls' boarding-school; and its seminary, which is a high school, a normal school, a college, and a theological seminary associated in a kind of university; its Hindu girls' school, and its thirteen medical dispensaries.

In the report of the Ceylon Mission we especially observe, with great interest and thankfulness, the following facts :—

- (1) All the native churches except three are self-supporting, and those three pay more than half the salary of their pastors.
- (2) Almost all the members of the churches pay a tithe of their income into the treasury of the Lord.
- (3) The work of the native Bible-women is remarkably effective.
- (4) The various educational institutions of the mission are fields from which rich spiritual harvests are constantly reaped.

Committee on the Japan Mission, Rev. E. B. Webb, D. D., Chairman :—

We confess to a profound sympathy with our missionaries in Japan. We know something of their peculiar tasks and trials; something, too, of the effects of the strain which their occupation puts upon all their faculties. We respect them for their patience and perseverance; we honor them for their whole-souled devotion. We look with earnest eye for the day when new men can be sent to their assistance, and more workers can be employed in every department of Christian work in that hopeful land.

We rejoice in the wisdom which has enabled our missionaries to avoid any offence in the sensitive relations which they sustain to the government. We are not so well assured of the entire and hearty sympathy of the government as we should be glad to be.

In the matter of education we fear that some of the natives may be tempted to grasp at the fruits of Christianity without becoming Christians; to enroll themselves as students that they may learn the English language, and not to know the gospel and the power of its salvation.

But from all that we see we are highly gratified with what has been accomplished. We feel an unwavering confidence that our brethren will hold fast by the doctrines and methods of a vitally Christian church; and we expect large results as our training-schools become better manned and matured, increasingly greater and better results from these fountains of learning and piety.

A rapidly-multiplying native agency and self-supporting churches are the good things in which, as the years come round, we expect to rejoice more and more.

Committee on the Missions in China, Pres. J. B. Angell, LL. D., Chairman:—

The work in our Chinese Missions falls into two classes: that at Foochow and in North China which has been established for some years, and that which has recently been begun in Shanse and in Hong Kong. In the two former fields the progress during the past year, if slower than we could desire, has been steady. Two of our schools have been visited with gracious revivals. The medical missionaries have found themselves tasked to the utmost by the 12,000 patients who have sought their aid. Owing to the secluded, ignorant, and forlorn condition of woman in China, the labors of American women, who, as teachers or physicians, are striving to carry light into the dark homes of their sisters in China, deserve our warmest sympathy and prayers, as they are receiving the manifest blessing of God. In some of the small villages the missionaries have been welcomed with a cordiality which suggests the possibility that the rural districts may yield larger results than the cities. Nowhere has any violent opposition been met. Our missionaries work with unrestrained freedom at all their stations, but their patience and faith are often so heavily taxed that they need our heartiest and most prayerful consideration.

The four missionaries who have gone to the remote province of Shanse, one of the earliest homes of the Chinese people, find a rich country, a genial climate, a hospitable and courteous population; in short, all the conditions for promising labor. They are devoting themselves to the study of the language and making other preparations for the future. The mission at Hong Kong, which especially aims to work through, and for, the Chinese who return from this country, is organizing its important work under auspices which seem to give some promise. The enterprise is justly regarded for the present as experimental; but it deserves our hearty support.

The success attendant upon the medical work will justify an increase of our medical force, as soon as our means will permit. Our hospitals perhaps bring us more readily and more closely than almost any other instrumentality into contact with the hearts of the people. It is well worthy of serious consideration whether, at some point in North China, say at Tientsin, it would not be wise, if special benefactions should provide the means, to establish a school of very high grade, in which, at moderate expense, Chinese boys could be instructed in Western learning under Christian influences. At Foochow and Shanghai, if not at other ports, where the Chinese are somewhat familiar with foreign customs, there has lately been developed, among a considerable number of Chinese, a desire for Western learning. If it becomes clear that they mean to obtain that learning, some of our missionaries are strongly of the opinion that Christian men should take the initiative in providing the requisite schools.

It is a cause for gratitude and encouragement that, while within the memory of some now present the missionary could hardly engage in labor in any part of China, now the gospel is preached in every province with perhaps a single exception, and that throughout that vast empire the missionary may proclaim his message with more freedom than in some of the nominally Christian States of Europe. The power of China is so great, her population is so immense, the solid qualities of their minds and their character,—their intelligence, their patience, their perseverance,—give so much promise to their future, that, in spite of slow progress in Christian work, we must press steadily on in increasing the efficiency of our missions in that empire until it is brought to Christ. The greatness of the prize to be gained, and the sure promises of God, must stimulate us to surmount all obstacles and to toil with hope and faith to the end.

Committee on the Micronesian Mission, Rev. Dr. M. M'G. Dana, Chairman:—

The islands of the great Pacific continue to appeal to Christian interest and to give encouragement to Christian devotion. The record of the year is gratifying as disclosing the wonderful readiness of the people to welcome the presence of the missionary and provide for his support, and the rapid and healthy growth of the churches in numbers, intelligence, and Christian beneficence. Degraded

and brutal in temper and habits, it is wonderful to note how radical and permanent is the change that the gospel produces; and the result is the more remarkable when it is remembered that the islands are so numerous and so widely separated from each other as to make it impracticable for the missionary to visit each station more than once a year, and then only for a few hours, in the meantime entrusting the entire management of the work to the hands of the native teachers. It may be, however, that the independence of action thus provoked by the law of necessity has been a help rather than a hindrance in the evangelization of Micronesia.

There is a very general and emphatic conviction, however, among the missionaries that their annual visitation is altogether too limited to secure the best results. The *Morning Star* is frequently becalmed, and the time varies from a few hours or days to a full month. Fifteen days have been consumed in sailing sixty miles. We understand that the Prudential Committee have had under consideration a plan for increasing the facility of communication, and we express the earnest hope that at an early day the missionaries may be provided with this indispensable addition to their working force. The winds alone cannot be depended on to hasten the messenger of peace; when these fail them a steam-engine ought to lie at their command. We only regret that Captain Bray is not present himself to plead for a change that he recognizes as imperative; and we doubt not that the Sunday-schools, by whose gifts the *Morning Star* was at first secured, would gladly provide the funds for a new and more available vessel.

The report also makes mention of the invaluable services of Dr. and Mrs. Hyde in the North Pacific Institute at Honolulu, and calls attention to the remarkable and hopeful work among the Chinese recently inaugurated by the Rev. Mr. Damon, son of the veteran missionary of the same name. We can utter no heartier prayer than that the mantle of the father may rest upon the shoulders of the son.

Committee on Mexican and Spanish Missions, Rev. E. D. Eaton, Chairman:—

The providence of God has been emphasizing, by new facts of contiguity as well as by the old ones of human kinship, the truth that Mexico is our neighbor. She lies by the wayside half dead. Her pitiable condition is aggravated by the circumstance that in this case the priest and the Levite refuse to pass by on the other side.

In spite of discouragements and repeated disappointments, we are still confident of blessings for Mexico through the agency of the American Board. The laborers in the Western Mexico Mission have had the difficulties of their new work increased by the delicacy of their relations with other superseded workers. Your Committee feel constrained to question whether the interests of this mission would not be promoted more wisely by withdrawing from this competition to some new point among the many now unoccupied.

The brief annals of the first year of the Northern Mexico Mission, recording steady growth of goodwill amid the opposition of intolerance, and the establishment successively of English services, Spanish song-service and Spanish preaching-service, with attentive audiences, are full of interest and promise.

The mission in Spain is well organized, and, notwithstanding the absence in this country of the Rev. Thomas L. Gulick, the work during the year has been prosecuted with energy and success. In the fire and under the hammer of persecution the characters of our Spanish converts are beaten into shapes of Christian constancy and heroism. The power of a pure gospel in the hearts of these 300 believers, and of the scholars in our mission schools, presage the coming of the day when the invincible armada of bigotry and corruption shall be broken and scattered by the breath of God.

Committee on the Mission to Austria, Rev. James Powell, Chairman:—

We rejoice and give thanks to God that, notwithstanding the difficulties of the field, substantial progress has been made. At every communion season there have been admissions to the churches and a healthful growth in the Christian character of the church members.

We call especial attention to the example of Christian benevolence at this mission. The contributions last year amounted to \$743, being an average of \$7.73 per member; of which \$183 were for foreign missions. We commend this example to our churches. If they will imitate it there will come into the treasury of the Board from church contributions alone \$760,000, and this with the gifts from the ladies and other sources would more than reach that million dollars called for. We wish to put on record our appreciation of the valuable services rendered our work by Dr. H. S. Pomeroy and his estimable wife with whom our missionary makes his home. The efficient help that Dr. and Mrs. Pomeroy freely render in Sunday-school, prayer-meeting, and church work, suggest that when Christian people go abroad for study they can do much good by actively co-operating with missionaries whom they find in the lands to which they go.

We also hope that the Prudential Committee of our Board will see their way clear not only to prosecute the direct work of the mission vigorously, but also to render efficient aid to the small but earnest

believing element of the Austrian Protestant church, which is struggling against great difficulties to re-evangelize the Protestant communities; especially do we hope that Pastor Schubert's school, the only school (as we are informed) for the training of evangelists in all Austria, will be so aided as to be left free from all embarrassment to prosecute its noble work.

Committee on the Report of Prudential Committee on the Home Department, Rev. James Brand, Chairman:—

The Committee to whom was referred the report on the Home Department are agreed upon the following points:—

(1) They recognize with profound gratitude the very cheering showing on the question of money. They believe it to be the most satisfactory report given on this topic for many years. It shows a marked increase along every line of Christian benefactions to this cause. Especially would your Committee call attention to the large increase of \$45,000 over last year in the regular contributions of the churches and living individuals, which, together with \$15,000 increase in legacies and of \$9,000 from other sources, makes a total advance of \$61,000 over the preceding year.

The magnificent enlargement of the work of the Woman's Boards, the increase of interest on the part of Sunday-schools, the unprecedented eail of the churches for more information, the campaign of missionary conventions reported in several States, the renewed devotion of many pastors in keeping the cause of missions before the people,—all indicate an awakening in the churches to this prime duty of the Christian life, giving to the Lord. The result thus obtained, though still far behind the *million* which ought to be given, is at least a bright prophecy for the future.

(2) On the question of men the report is by no means so cheering. The Board needs from fifteen to twenty-five new men every year to keep the work along. This year only four regular missionaries, with twelve assistants, have gone to foreign lands. Where are the 387,000 Congregational Christians in the United States?

Your Committee feel, as do the Prudential Committee of the Board, especially oppressed by this ominous fact, and would recommend the necessity of turning the attention of the churches all over the land, renewedly, to these questions: What is the cause, and what the remedy, for this embarrassing deficiency of consecrated men for foreign mission fields?

(3) In view of the situation in our Turkish Mission churches, approaching, as we hope, self-support, we recognize the wisdom of the Prudential Committee in sending to them a deputation, including our honored Secretaries, Drs. Clark and Alden, to confer with those on the ground concerning the expenses of the mission and other matters of grave importance not to be satisfactorily settled by correspondence. We also think it well-advised that this visit of the Deputation, had in contemplation for two or three years, should synchronize with that of the Committee appointed at Portland. Moreover, we gratefully recognize the Divine blessing upon the visit of these brethren, as shown especially in the matured wisdom and Christian spirit exhibited by the results of the missionary conference at Constantinople; results which, we cannot doubt, were greatly aided by their presence and counsels. We also think it fitting that special mention should be made of the generosity through which the journey of these three brethren was made without expense to the Board.

Committee on the Paper presented by Secretary Alden, Rev. C. L. Goodell, D. D., Chairman:—

We acknowledge with profound gratitude the presence and grace of God in the financial affairs of this Board. The inflow of means from legacies has been large and constant, signal gifts appearing at intervals, by such manifest providence, as to change the outlook of the Board from one of darkness to day dawn. The donations have also afforded abiding assurance of the determination of the churches to carry forward this greatest work of the ages, the redemption of the world to God. But we fully recognize the fact that we have reached the place where our resources must be largely increased, and we believe that Dr. Alden, in his careful and able presentation of the financial problem, has brought into sight some principles and methods by which, under God, we may make immediate and substantial advance.

Let there be severe *proportionate* giving, the disciple of Christ never falling behind the standard of the Jew. Let there be more rigid system in presentation of opportunity to every Christian in every church, the pastor himself in spirit and example being a faithful steward of his people. Let the planting of the good seed be wider among the young and in all neglected circles of the church and community, that the reaping may be more abundant. Let the obligation of stated continuous offerings be solicited from wealth, forgetting not the tithing of whatever God has given, and remembering that none are too poor to give to the Lord for the salvation of men.

As our home work makes several collections a year to meet its various necessities, it is recommended that a second contribution a year be taken in behalf of some special department of the foreign work, like that of publication or education. Notwithstanding the large sum our churches have annually given to the American Board, they have not come up to their ability to give, nor met the increasing needs of the mission fields, and we desire to put on record at this meeting our sacred determination soon to bestow that coveted million which is within our reach, if we keep step with God in an opening world and in an awakened church.

Committee on Place of Meeting, E. W. Blatchford, Esq., Chairman: —

In making this report the Committee are reminded that two years from now occurs the seventy-fifth anniversary of this Board — its diamond wedding — when the friends in Boston will naturally claim it.

Grateful mention should be made of the enthusiastic invitation which comes by mail and wire from San Francisco and the Pacific slope to hold with them the next Annual Meeting of the Board. Earnest efforts made by friends in Ohio, in which other denominations, with sacrifice to themselves, have united, that the next meeting be held at their capital, constrain your Committee to report in favor of Columbus.

Your Committee would add that the warm interest manifested among the friends this side of the mountains in this hearty invitation from the Pacific indicates that, should the opportunity be afforded for such a meeting three years hence, it would without doubt be welcomed by a larger and more representative attendance.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD.

BY REV. N. G. CLARK, D. D., SECRETARY.

[Presented at the Annual Meeting of the Board, at Detroit, October 2, 1883.]

THE record of the past year is one to inspire new hope and more earnest endeavor for the future. First of all it becomes us to recognize with devout gratitude the signal blessing of the Holy Spirit upon our efforts, in a widespread general interest indicative of a healthful Christian life through the entire field, and in special manifestations of His power in Japan, South Africa, and in the Turkish Empire. If peculiar difficulties have beset the work, peculiar blessings have been granted, till the general result is, perhaps, more encouraging than at any former period since the great awakening in the Sandwich Islands.

CHANGES IN THE MISSIONARY FORCE.

In accordance with the arrangement recommended by the Board at the last Annual Meeting, the Dakota Mission, with its 24 missionaries and assistant-missionaries, and a field embracing 9 churches with 620 members, 4 high schools, and 7 other schools with 320 pupils, was formally transferred to the American Missionary Association at the close of the last calendar year.

It is with great regret that we are called to record the removal, by death, of several most highly valued and useful missionaries: — Miss Townshend, who gave fifteen years to the Girls' School at Oodoopitty, in Ceylon, where her labors were singularly blessed to the conversion of her pupils; Mrs. Shaw, of North China, the young wife and mother, who went out three years since, the picture of health and strength, and who in this short period had given rare promise of usefulness; Mr. Rendall, a wise, good man, after thirty-eight years of invaluable work for the cause of Christ in the Madura Mission; Miss Agnew, after forty-four years devoted to the moral elevation of the women in Ceylon, never once returning to her native land, living to see her beloved Oodooville Seminary provided with a fitting building and so far established as to ask for no aid beyond the salary of a missionary teacher, and dying amid hundreds who looked on her as their spiritual mother and dearest friend; Mrs. Hartwell, at the close of thirty years of faithful service in the Foochow Mission, falling at last a victim to a fever contracted in visiting Chinese women in their homes; and Titus Coan, in the fulness of his years,

the patriarch of Hawaii, to whom it was given to bring into the fold of Christ more than twelve thousand souls, and to train them to Christian benevolence till their monthly contributions, year after year, exceeded those of any church in the entire constituency of the American Board. Nor should we fail to mention the name of Dr. S. R. Riggs, so long and so honorably identified with the Dakota Mission, who has happily left to the world in his published volumes most valuable contributions to philology, and a memorial of personal sacrifice to the welfare of the Indians that has few parallels in the history of Missions; nor the names of Dr. and Mrs. S. L. Hobbs, formerly of the Choctaw Mission, faithful to the last in devoted labors for the welfare of the red men; nor the name of Mrs. H. A. Schauffler, recently returned from the Austrian Empire, who will long be remembered at home and abroad for her great power over the hearts of all who listened to her glowing words and witnessed her sweet, earnest life. Nor would we fail to recall in this presence the memory of Mrs. P. J. Gulick, who at an advanced age fell asleep in Japan, happy always in mission work herself, and happier still in having five of her children devoted to like service in Spain, Japan, and China. As we pen these lines we hear of the death, while on a visit to this country, of Hon. E. O. Hall, who was long and honorably known as our financial agent in the Hawaiian Islands, rendering most valuable service as a labor of love to the "Old Board." To these still other names may be added of missionaries once connected with the Board, who have entered into rest the past year—the venerable Dr. Schauffler, so long identified with missionary and Bible work in the Turkish Empire, Mrs. Scott and Mr. Johnston, also of Turkey, and Mrs. Hazen, of South India.

On whom is to fall the mantle of these devoted men and women, so earnest and so richly blessed in the service of our Lord?

Twelve missionaries and assistant-missionaries have closed their connection with the Board during the year; twenty have come home for a season of rest and change; twelve have returned to their respective fields of labor, and sixteen, including only four ordained missionaries, have gone out for the first time.

MISSIONARY CHILDREN.

Mrs. Walker, of Auburndale, Mass., continues her labors of love on behalf of missionary children in this country, separated from their parents. In addition to such grants as are made to them from the Board, she has distributed during the year to the twenty-seven under her care, \$3,041.40, and received from all sources, including \$475.59 from the fund specially devoted to the object, but \$2,610.38. Her motherly interest in their behalf has thus led her to trench on her own limited income. It is hoped that generous friends, who cannot enjoy the privilege of receiving missionary children to their own homes, will kindly take note of this statement.

CALL FOR MORE NEW MISSIONARIES.

The call for new missionaries to sustain the work on the present scale of operations is urgent, especially in the Madura, Eastern Turkey, and Umzila Missions; while unlimited opportunities for enlargement in China, Japan, and Africa, require a great increase of men and means. Several stations in Turkey, as Nicomedia, Broosa, Smyrna, Sivas, Bitlis, and Van, each formerly in charge of two or three missionaries, are now left each to the care of but one man. In the city of Constantinople and outlying districts but two missionaries are devoted to proper evangelistic work—one for Armenians and one for Greeks. This reduction has been partly of necessity and partly also in the hope of throwing a larger share of responsibility upon the native agency. With the exception of a man for Van and another for Trebizond, new missionaries are not asked for the work in Turkey. In Spain and Austria the missionary force is reduced to the lowest point, one man in Austria and two in Spain, only one of

these two being now in the field. With such pressing calls from distinctively heathen countries, it is felt that we must be content to introduce the leaven of the gospel into these nominally Christian lands, and to develop a few living churches under native pastors to be the means of illustrating and diffusing a purer faith. But from all quarters, and especially from India, China, and Japan, the cry is for men of the largest gifts and the best culture, endowed with power and grace from on high. "If you cannot send us good, strong men, do not send us any." This is the common refrain in almost every letter pleading for help and reinforcement. And next to this comes the call for larger means to raise the standard and increase the facilities of our training institutions, that men and women may go out from them ready to meet and cope, not only with the errors and superstitions of false religions, but with all the vagaries of modern doubt and the materialism of modern science, now sown broadcast by the press, often in advance of missionary instruction. Larger sums, too, are needed to put the graduates of these institutions into the field as evangelists, and assist them till they may gather congregations and churches able to assume their support. "It is daybreak everywhere." The work of grace is limited only by our lack of faith and consecration. We are not straitened in God, but in ourselves. He is pleased to carry forward the work of redemption by human agency, and to limit its progress by the faith and loyal stewardship of his people. These first principles of the kingdom of grace, and of the ministration of the Spirit under which we live, have painful illustration in every mission field of this Board.

The year has been noteworthy for three Missionary Conferences in which the Missions of the Board have taken part: one at Calcutta, attended by delegates from nearly all the Missionary Societies laboring in India; one at Osaka, in Japan, attended by representatives of the various societies laboring in that empire; and the third at Constantinople. Such occasions for comparing views, for becoming acquainted with the methods pursued by different missions in different places, and the discussion of missionary principles, are not only of great value for the actual knowledge acquired, the hints and suggestions thrown out, but as a means of developing large Christian sympathies and a genuine *esprit de corps* that rises above all denominational lines, all mere sectional interests, into the large liberty and generous aspirations of the sons of God. The results reported at these conferences were such as to inspire harmony and good feeling among all, and to send every man back to his field with new hope and courage, and with a stronger conviction of the reality and power of distinctively spiritual agencies and of the presence and blessing of the Master on work in his name.

MISSION FIELDS.—THE TURKISH EMPIRE.

The present notice of the missions in Turkey will be limited to facts brought out in the Conference at Constantinople.

This Conference (at which were present delegates from all the stations of the four missions of the Board within the Turkish Empire, as well as a Deputation from the Prudential Committee) was somewhat more special in its character than the others referred to, but one which it is believed will not be less fruitful in good results. For the past twelve years, efforts had been made to prepare the evangelical Armenian communities to assume the support of their own institutions, and to take up and carry forward the work begun by American Christians. The conduct of all ecclesiastical affairs had long since been passed over to the native churches; the Bible had been translated into the spoken languages of the people; a religious and educational literature begun; and institutions organized for the higher education of youth of both sexes, while the lives and character of believers had illustrated the power and purity of the gospel at most of the great centres of influence. In the

meantime, other races, and other portions of the world long shrouded in the darkness of heathenism, had become accessible to Christian efforts, and were presenting the strongest possible claims upon the Christian heart. Hence a proper mission policy has seemed to require us to educate the native communities in the duty of self-support for the prosecution of the work of evangelization by their own efforts, in order to leave us free to turn our attention to other less favored lands. This policy has been urged from time to time in letters to the missions as well as to the Armenian churches, and in a carefully prepared paper known as the Memorandum, issued in the spring of 1881, and published in the Annual Report of 1882. But all efforts in this direction have been hindered, at one time by the disastrous war with Russia, at another by famine over broad sections of the country, by the great and increasing poverty of the people under the exactions of the government, by the general prostration of business, and by the widespread feeling of hopelessness in the present condition of affairs.

In these circumstances, in view of their own pressing needs, it has been difficult for missionaries, as well as native pastors, to realize the claims of other fields, and misunderstandings and lack of sympathy and of good feeling have been the result.

For several years it had been the desire of the missionaries, repeated in formal requests from time to time, that a deputation from the Prudential Committee should visit Turkey for a full and free conference on questions at issue. Such a conference, as is stated more fully in the Home Department Report, was held in May last at Constantinople. Its object was to become better acquainted with the actual condition of the mission work in the entire Turkish field, to understand more fully the relative claims of different portions, and to devise the best methods to be pursued with the means at command for the furtherance of the work. It was the purpose of the Deputation, and of the missionaries in the Conference, to attend to their own proper work without reference to the duties assigned to the Deputation sent out by the Special Committee, appointed at the last Annual Meeting, in behalf of the Board. The latter, however, by attendance on the Conference and by interviews with the missionaries from all parts of the empire, had the fullest opportunity of obtaining such information as would be helpful to them in the investigations they were to make.

It may not be out of place to add that, though this Deputation from the Special Committee had to meet a strong prejudice excited against them by articles, which first appearing in the religious press here had been translated and widely circulated among the Armenians, they bore themselves with such candor and Christian courtesy, and gave such generous, careful consideration to all questions submitted to them, that they soon compelled the respect of all classes, and it is to be hoped that the best results will follow from their personal influence and wise counsels.

It may well be questioned whether any conference has ever been held on mission ground of greater interest to the cause of missions, or one more thoroughly prepared for by prayer, at home and abroad, for the guidance and blessing of the Holy Spirit. It was the burden resting on many hearts for weeks and months. The week before the Conference convened, every evening was spent in prayer by the missionaries at Constantinople, and one or more members of the Deputation, the number of persons in attendance steadily increasing by the arrival of missionaries from the interior. The one thought finding expression in every petition, and voicing the sentiment of every heart from first to last, was, "Not my way, but Thy way." The change from the depressed, anxious, doubtful feeling at first, to one of calm hope, and then of confident, joyous expectation and assurance of the Divine blessing, was remarkable. Men and women had come together, of strong convictions, of decided opinions, with plans to urge, and measures to be adopted, on which all hope of success depended, and the Spirit of the Lord came upon them and filled all hearts with tender love and sympathy one with another

and with the Master, till no one had any plan but the Lord's plan, and we waited patiently on him. The experiences of those days will be a memory of a lifetime, and was to all concerned the assurance of the Divine blessing, whatever might be the present outlook, or the success, of this or that particular measure. The Deputation of the Prudential Committee and the missionaries came into sympathy, one with another, in their peculiar trials and burdens; and, as a result of careful consideration, resolutions of the greatest moment for the future conduct of the work were adopted, in almost every instance, with entire unanimity. It was made evident that the peculiar circumstances of the people must delay for some time longer their independence of foreign aid; and that while the native churches are encouraged to generous and self-sacrificing efforts, and everything is done to secure the heartiest and kindest co-operation between missionaries and the evangelical communities, large grants-in-aid must still be given to strengthen the work now begun, and to secure and maintain such institutions for higher Christian education as may provide thoroughly competent men and women for the future prosecution of the work by native agencies.

It is by no means an easy matter to satisfy a people struggling with poverty, and eager for all the advantages of Christian instruction, that the aid coming to them from a Missionary Society, whose constituency enjoy all the blessings of one of the richest and most favored nations on the globe, must be restricted to purely religious objects. It is not easy for them to see that the material development of a people, the establishment of schools for general education in the arts and sciences, the erection of handsome church edifices and school buildings, such as will attract attention and command the respect of the outside community, and still more the bestowment of such salaries on their pastors as befit men of culture and would give dignity to their position in the eyes of the people, are not legitimate objects for the benevolence of American Christians. They would have the outward form as well as the inward life; the ripe fruits of Christian culture at once, instead of waiting for them to mature as the result of natural growth; and so the conviction is easily engendered and fostered by self-seeking men, that the Board and its missionaries stand in the way of the help that might otherwise be received from Christians abroad. Hence again the necessity of the utmost prudence, long-suffering, and kindly sympathy on the part of the missionaries, and, above all, the need of the Holy Spirit to induce in all a just regard for spiritual things. More and more was this conviction forced on the Conference—illustrated by the history of different stations in the past, and emphasized anew during our sessions—that all difficulties between missionaries and native Christians, all hindrances to harmonious co-operation and the rapid growth and early independence of the native churches, would be removed, and could only be removed, by the subduing, controlling, and life-giving power of the Holy Spirit.

The reports from all portions of the field were far more encouraging than was anticipated, of a steady growth in the churches, as shown by the addition of 400 members on profession of faith, without including the additions in the early part of the present year; of a great advance in educational enterprises; of great activity and success in woman's work; and of revivals such as have never been known before in the history of the Turkish missions. The story of these revivals at Adana, Tarsus, Hadjin, Kessab, Broosa, and Samokov, and of the unusual interest at other points, as Erzroom, Harpoot, Malatia, Choonkoosh, Trebizond, Ordo, Marsovan, and Sivas, is already familiar to the readers of the *Missionary Herald* and *Life and Light*, and need not be repeated here. The efforts of Miss Bush and Miss Seymour, visiting the out-stations of Harpoot where crowds of women gathered around them day by day to hear the gospel; the success of Miss Proctor, of the Aintab station, in similar labors, and the crowning blessing of God on the work of Mrs. Coffing and Miss Spencer at Hadjin in the past winter; these manifold and rich experiences mark the special blessing of God on woman's work for

woman. Time and space forbid details, but we cannot forbear giving a single instance of the success attending the labor in another branch of the service. A teacher in attendance at the Conference, only fifteen years in the field, could speak of forty young women, whom she had sent out from her school, who were engaged the past winter in teaching not less than 1,500 children and youth. In spite of some unfavorable influences, it was evident that there had been an unexpected amount of hearty and successful co-operation between the native churches and missionaries, modified by the peculiar circumstances of different stations, but withal showing a most gratifying progress in this direction. The principle of co-operation was everywhere acknowledged not only as right and proper in itself, but its realization as necessary if the churches are ever to assume the entire care and responsibility of the work in hand. It was left, therefore, to the Conference to strengthen and encourage a movement so widely begun, and to formulate such general principles as should secure the greatest harmony of action without trenching on the privilege of the different stations to exercise their best judgment in their own fields. No one method or plan could be adapted to stations differing so widely in their church life. At Marash, for instance, local home-missionary societies are vigorously pushing evangelistic work into new sections, in fullest sympathy with the missionaries, seeking only their advice and counsel; and the missionaries were doing a similar work in other sections, in fullest sympathy with the native churches, seeking their advice and counsel, both working in harmony, though independent of each other. In the region of Van and Bitlis, the local home-missionary society includes missionaries and natives in its membership, and receives aid from the Board proportionate to the amount raised from native sources. In the European Turkey Mission, the Bulgarian Evangelical Society conducts operations with great practical wisdom, and receives a grant-in-aid for specific objects from the mission treasury. Young Men's Christian Associations are already organized at various points, and bid fair to hold an important place in the future of Turkey. So, in the management of different stations, the utmost variety exists. In Nicomedia, all plans and measures were at one time considered, and estimates made out, by a committee consisting of the missionary in charge and native brethren. In Cesarea, conferences lasting for days are held by the missionaries with representative native brethren, in which the interests of the work in all its branches are fully discussed and the experience of all combined in the plans adopted, while in Monastir, a comparatively new field, but few natives, if any, are as yet prepared to take equal part with the missionaries in the practical details of missionary care and labor.

The high schools are largely in the hands of local boards of native trustees. At central stations, as Aintab, Marsovan, Erzroom, Nicomedia, and Samokov, they are in charge of boards of trustees composed of missionaries and native members. The majority of the professors and teachers in the colleges and high schools are natives, working pleasantly with colleagues of foreign birth.

As it has been publicly stated, of late, that there has been a great decline in the Turkish missions of the American Board as compared with the situation twenty-five or thirty years ago, the following statistics, taken from the Annual Reports of the Board for 1853 and 1883, may be of interest and help to throw some light on the subject: The number of churches in 1853 was 15; members, 351. In 1883, 103 churches; members, 7,395. In 1853 there were no pastors of churches reported: now 61, besides as many licensed preachers in the Western Turkey Mission alone as there were thirty years ago in the entire mission fields of the Board, the Sandwich Islands excepted. In 1853 there was one seminary for young men at Constantinople, with 50 students, and two girls' schools, one at Constantinople and one at Aintab, with 47 pupils in the two: now there are 32 high schools and colleges for young men, with 865 pupils, and 20 girls' boarding-schools with 777 pupils; an aggregate of 1,642 young men

and young women enjoying the advantages of higher education as compared with the 97 thirty years ago. To this may be added about 200 students in Robert College, which is properly an outgrowth of missionary enterprise. As respects the growth of churches and educational institutions, and all forms of woman's work, the ratio of increase has been greater during the last five years than ever before, and more thousands of dollars are contributed by the native churches to various objects of Christian benevolence now than there were hundreds thirty years ago. In view of such facts it may well be a question as to radical changes required in the methods pursued. If such a decline continues thirty years more, and at the same rate, it certainly will be time for us to retire from the field.

INDIA AND CEYLON.

The record of the Maratha, Madura, and Ceylon Missions may be summed up in three words—healthful, vigorous growth. The accessions to the churches on profession of faith number 413; the high schools for young men had an attendance of 793, and for young women of 458, making a total of 1,251, a gain of nearly 100 over last year.

In the Maratha Mission a remarkable advance is reported in the direction of self-support. The sixteen pastors are supported wholly by native funds through an association of churches. It is estimated that the native contributions for the year 1882 represented for each communicant in the churches fourteen days' labor of a common workman. The self-denial and devotion of such a people, considering their lack of any proper means of livelihood, and the fact that the whole region has been devastated by locusts the past year, show the value they put upon the Christian faith they have received. A good example of tithing salaries is set by all who are employed by the mission. The moral change in progress is well illustrated by a church in the Sholapur district, composed largely of men of low caste, once desperately wicked, but now living upright Christian lives, under the care of a pastor once a drunkard and a robber, now, though seventy-two years old, "wanting to spend the little time that is left him in preaching this gospel to others."

The Theological Seminary at Ahmednagar is well established, in charge of a board of trustees consisting of six missionaries and four natives, and a faculty of four professors, three Americans and one native. The mission high schools for both sexes at Ahmednagar and Bombay are at last provided with suitable buildings and prepared for efficient work. The women are reached in their homes, as never before, by Bible-women, whose Christian example is having its effect upon those among whom they labor. "How glorious is the work of laboring for Christ! Hearts and homes are open everywhere!" is the testimony of one of these Bible-women, and proves her fitness for the work.

It is worthy of notice that, while this mission has but one more ordained missionary than it had in 1873, the number of native helpers has increased from forty-one to eighty-five, and the church membership from 629 to 1,422.

The Madura Mission feels keenly the loss of Mr. Rendall, and the return to this country of Mr. Herrick and Mr. Washburn for well-earned rest. By change of location and readjustment of labor, the missionaries are doing their best to bear up under their burdens, while looking eagerly for reinforcement to meet the opportunities for increased efforts.

Signs of progress in all directions are unmistakable. In ten years the Christian community has increased from 8,606 to 14,515; church members from 1,547 to 2,886. A like advance is noticed in the schools of different grades, in the number of native preachers, and in Christian benevolence. Particular attention has of late been given to Bible study in the churches with the happiest results. There are no stereotyped methods of work in this mission, but all means that promise success

are resorted to — street-preaching, daily prayer-and-praise meetings, Sabbath-schools, lectures and sermons illustrated by the sciopicon, medical work, and Zenana-visiting by Bible-women, who already reach 60,000 persons in 700 different villages.

Here, as elsewhere, the children in the schools form the most hopeful class of hearers, and schools are often the forerunners of churches. The school register of Pasumalai Seminary contains the names of more than 200 pupils in the four departments: (1) The high school; (2) The teacher's course; (3) The college class; (4) The theological class. Within four years, more than a dozen young men, Christian graduates of the school, have been admitted to Madras University, all but one of whom are now either students or mission laborers.

The Girls' Boarding-School at Madura has also a prosperous year. The twelve station boarding-schools are hardly less valued by the mission, in which three fourths of the boys, and nearly all of the girls, are converted during their school life. From these schools come the native helpers who are to spread broadcast the rudiments of knowledge and civilization among their own people.

The year past has witnessed the erection of twenty-six new buildings in this mission, chiefly small churches and schoolhouses. As helping to a better development of Christian work, and in co-operation with missionaries, should be mentioned Young Men's Christian Associations at several of the stations; local home-missionary societies; a general union, composed of missionaries, native pastors, and delegates, who have a general oversight of the churches; a native evangelical society, that devotes itself to aiding the churches in the support of their pastors; and a widows' aid society, an unpretentious yet useful organization. In a word, the record of this mission may well be satisfactory to its friends.

A similar statement comes from Ceylon. All but three of the churches in that field are self-supporting. The report of benevolent work at Batticotta, for example, is suggestive. Seventy-one per cent. of the salaries paid for the support of three pastors, one preacher, seven catechists, one colporter, and two Bible-women, comes from native contributions. In addition, more than six times this whole amount was paid to native teachers connected with the college, high school, and village schools. But a little over four per cent. of the amount paid in this station came from the mission treasury, the rest from native sources. Methods of labor pursued here are very similar to those in the Madura Mission, save that more attention is given to work among women, through the efforts of the Misses Leitch, Mrs. S. W. Howland, and others. At one station, their special labors were carried on in twenty-two villages, in which 295 women and girls are reading, or learning to read, the Word of God, thirty of whom have joined the church during the year.

The Ceylon Mission dwells with special satisfaction on the distinctively evangelical character of its educational work. Though many of the girls in the boarding-schools, and most of the pupils in the training-schools, come from heathen families, nearly every one becomes a Christian before graduating. In the college a large portion of the students are converted. During the Week of Prayer, last year, a revival occurred in Jaffna which resulted in great spiritual quickening. Four students united with the church during the year, and others are candidates. Of the 213 students connected with the institution during the first ten years of its history, ending with the Commencement in 1882, ninety-five entered as Christians, and 118 were Sivites, thirty-three of whom joined the church during their college course and five afterward. The nine members of the graduating class in Oodoville Female Seminary are Christians, and of the new class of twenty-two who have entered this institution more than two thirds are baptized children of Christian parents.

CHINA.

The Board has now in China twenty-six ordained missionaries, one of them a physician; three male assistant-missionaries, two of them physicians; twenty-one married, and thirteen unmarried, ladies, two of them physicians; in all a force of sixty-three missionaries and assistant missionaries, distributed through four different missions, — Foochow, North China, Shanse, and Hong Hong. This is nearly one sixth of the whole number of missionaries connected with the Board. Such is our contribution, relatively large but really small, for the work to be done in that great empire.

The year has been one of promise, but of overwork, for the missionaries in the Foochow field. Forty new members were added to eleven churches; religious services were better attended than ever before; a good beginning has been made in leading the people to support their pastors, and a good degree of fidelity shown by believers in communities left very much to themselves for want of missionaries or native preachers to care for them. These facts show the reality and thoroughness of the work already done. In some instances conversions have occurred in localities remote from direct missionary influence. The boarding-schools have each had an attendance of about twenty-five, and a good degree of religious interest has been shown in them. Medical work continues to be an important means of commending the gospel, and the outlook is more promising than at any former time. The harvest is ripe and perishing for want of reapers.

In North China the missionaries rejoice in the increasing confidence and respect of the people. The schools, and the different forms of medical work, are at present the most successful means of awakening attention to the gospel. Much time and strength have been given to touring, and individuals here and there have accepted the gospel, and a beginning has been made at many points. In all, seventy-four new members were received to the churches.

At the new station in the province of Shantung, in a rural section so densely populated as to have one hundred and fifty villages and sixty thousand people within a radius of six miles, the work is opening very happily. The missionaries have received a hearty welcome. Four religious services are kept up at as many different places on the Sabbath and at eleven places during the week. At one place is a chapel, built by a native helper at his own expense. Indeed, no rent is paid for buildings used for religious purposes. Invitations are received to visit and preach in the region round about. Dr. Porter is overrun with calls for medical service, and Miss Mary Porter finds a ready entrance into the homes of the people. She is surprised at the courtesy shown on every hand, little children glad to escort her, and the drivers of the carts of their own accord clearing a path for her. The result thus far in the experiment of taking an inland station, away from the great cities, has proved more favorable than could have been expected.

In the training-school at Tung-cho the greatest care is taken of the daily social and religious life of the young men, in connection with thorough intellectual discipline. The personal influence of the ladies of the station has been very happy in moulding the character of the future pastors and preachers. The revival in the school during the Week of Prayer wrought a great change in the character of the young men, and a Theological school of ten members was organized. The Bridgman School for girls, at Peking, has led to a better appreciation of the value of female education, so that there are now more applicants for admission than can be received. The Week of Prayer was followed by a thorough revival in the school. All of the twenty-three pupils seemed to be moved by the Spirit of God, and gave evidence of changed character.

The value of medical work in this mission is seen more and more every year; nearly 12,000 patients having been under the care of the four physicians at as many

stations. The result of these labors is a widespread knowledge of the general truths of Christianity, and a respect for the Christian name; while frequent instances occur of individuals who feel the need of spiritual healing.

There is, of course, little to report as yet from the new mission by the "Oberlin Band" in Shanse. Four ordained missionaries are already on the ground, and a fifth is on the way. Their reception by the people was very kindly, and no hindrances were experienced in securing a suitable building for a residence. Three cities on the Tai-yuen plain have been selected as stations. The climate and healthfulness of the region, and the courtesy of the people, are highly commended. With this large and promising field before them, our brethren are confident that the conditions of success on their part are patient labor and earnest prayer.

The Hong Kong Mission was undertaken the past year at the earnest request of the American Missionary Association and of friends of the Chinese in California, partly as a means of watching over and assisting those who return to their native land to maintain their religious life in the midst of heathen surroundings, and partly to use them as an evangelical agency among their own people. The enterprise has elicited a very hearty interest among converted Chinese in this country, and they have shown a readiness to contribute generously towards its support. It is expected to rely mainly on native agency for the prosecution of the enterprise.

JAPAN.

The work in this mission was greatly restricted last year, as the year before, by reason of the absence of several missionaries. Instead of reaching out in new directions, the force left on the field was obliged to content itself with holding and strengthening positions already gained. Substantial progress, however, has been made in the better government of the churches, in the training of the Christians in their religious belief and life, in the education of the native ministry, and in the matter of self-support.

The nineteen churches report a membership of 1,097, of whom 222 were added on profession of faith during the year. Since the year under review closed, in March last, a still larger number have been added to the churches. But better than numbers is the growth of these churches in Christian knowledge and practical Christian life, as seen in an increased attention to Bible study, to Sabbath-school work, and to neighborhood meetings for worship. Some of the out-stations have suffered for want of pastors and stated preachers, but the loyalty of the recent converts, amid such discouragements and temptations to relapse into heathenism, has given pleasing proof of the genuineness of their faith. Some of these young churches show an activity that would do honor to our churches on home-missionary fields. The church at Annaka, for example, the former home of Mr. Neesima, supports its own pastor, is erecting a new church edifice costing about \$1,200, assists one of its members who is a student in the Vernacular Theological School, and is desirous of extending work in its immediate vicinity. Another church, in charge of a native pastor, has nearly doubled its membership during the year, fifty persons having been admitted on confession of faith.

The Kioto Training-School reported, in April last, a total membership of 136 pupils, — 26 in the Theological department, and 110 in the English and Scientific department. In the Theological department, eighteen pursue the regular English course, and eight the new Vernacular course. The latter was begun as an experiment a little more than a year ago. It covers three years of study in science and theology, and aims to raise a native ministry from among those who cannot pursue the longer English course. The Girls' Schools at Kioto and Kobe have graduated their first classes during the year, all but one of them professing Christians. Both of these schools have commanded the respect and esteem of the native community.

Other forms of missionary enterprise, such as medical work, work for women, touring, and colportage, have been pursued as far as possible, with encouraging results.

Allusion has already been made to the Missionary Conference at Osaka in April last. Missionaries of all denominations united with each other, and with the native Christians, at Tokio, in hearty fellowship. Following the conference came the Triennial Conference of native Christians, in which the Spirit of the Lord was manifestly present in converting and sanctifying power, so that they returned to their homes to kindle the churches to new zeal and more earnest and self-sacrificing effort. Indeed, the native Christians are already anticipating the early triumph of Christianity by the close of the century, in their enthusiasm quite outrunning even that of the most hopeful missionaries.

MICRONESIA.

The outlook in the Gilbert group of islands was never more hopeful than at present. In a single island, three hundred or more of the native population have expressed the desire to unite with the church. The story of the poor waifs from Apemama, picked up at sea, taken to Japan and back to San Francisco, has stirred the hearts of Christians throughout the world.

The plan of taking pupils from the Gilbert Islands to the Training-School for the Marshall Group has thus far proved a great success. The young men have made good progress, and been stirred to better thought and more generous purpose.

Dr. Pease, in charge of this school, speaks of Kusaie at the most lovely spot in all Micronesia, the gem of the Pacific, and adds: "I want to thank the Lord every day for his blessing, that has continued to follow us in all our work for him. Let Christians at home pray for us still more earnestly, and a glorious harvest shall be reaped from these little isles of the sea. Send us more help, but above all do not forget the praying."

In Ponape, of the Caroline group, additions are constantly made to the churches, though in some of them coldness is reported, while some chiefs have gone back from Christianity to heathenism. The interest in the whole field, however, continues, and calls for Christian teachers from different islands are as urgent as ever. "Do you want the man we have brought?" asked a missionary of the chief of one of the darkest and bloodiest islands of the Ruk Archipelago. "Yes, we do," was the answer. "But he is among strangers and has no house." "We will build it for him, and without pay," was the reply. "But he has no land from which to raise food." "True, but his food we will furnish as part pay for his teaching." "But you will soon want a building for meetings and school." "Yes; that, too, we will build." "Where is the piece of ground he may live on and call his?" "Here it is; select a place yourself." They go up the hillside and reach a broad plateau. One says, "Here is water;" and another, "Here are bread-fruit trees. Let his dwelling be here, and let that be the location for the church." It is all approved. The few goods are gathered into a rather sorry-looking building, prayer is offered, and the brother and sister left to their new work. What else could be done? So the gospel spreads from island to island. Two new churches were thus organized last year, and over one hundred received to church membership, making a total of 948, in this, the ninth year of labor among the Mortlocks, this foreign mission field of the Ponape churches. The one want is men and means to push on the work. "Surely the isles shall wait for me and I will make the place of my feet glorious."

The wide range of operations, from the Gilbert Islands on the east to Ruk, 1,500 miles away to the west, requires additional facilities of communication, in order to extend the work, and care for it in the many islands where it is hopefully begun.

Dr. Hyde continues his labors in the Pacific Theological Institute with unabated success, and lends a helping hand to every good work at Honolulu. An interesting movement, in charge of a son of Rev. Dr. Damon, has been begun among the Chinese at the Sandwich Islands, and two promising churches have been gathered among them.

AFRICA.

A notable event of the year, in the Zulu Mission, is the publication of the entire Bible in the native tongue. It was fitting that a copy of this work should be placed in the hands of the veteran missionary, Aldin Grout, on his eightieth birthday. Thus within fifty years of the time when, as one of the first missionaries of the Board, he went to South Africa to find a naked and savage people, with an unwritten language so intricate that he was long in finding a key to it, has the whole Bible been given to the Zulus in their own tongue.

The year has also been remarkable for revivals at five of the nine stations. The return of the son of Missionary Wilder to the station formerly occupied by his father seemed to quicken the church to new life. Its members joined heartily in the efforts of their new spiritual guide, and soon a goodly number professed their faith in the Saviour, of whom twenty-eight were subsequently admitted to the church. At Umvoti a like happy result followed the Week of Prayer, and the preaching of Dr. Somerville, the Scotch evangelist. At another station a special blessing seemed to attend the labors of Mr. Wilcox, recently from Oberlin, who, faithful to the institution which sent him forth, not only labored himself, but stirred up others to work, till he had ten preaching-places within four miles of the station, supplied by seven men and six women, reaching 800 to 1,000 persons every week.

Good progress in education is reported, and the worth of the seminaries for the higher education of both sexes is better appreciated. One pleasant proof of this has been shown by the English colonists in contributing \$1,500 toward the new school building at Amanzimtote, supplemented by a grant of nearly as much more from the Colonial Government. A new and permanent memorial building for school and religious purposes has been erected by the friends of Mrs. Lindley, the daughter of Dr. Willard Parker, of New York, at an out-station of Umvoti, where she started the first day-school among the kraal children.

It has not yet been found practicable to establish a mission in Umzila's country, but an important step has been taken in the occupation of Inhambane, which may be regarded as a station by the way. Mr. Wilcox, who undertakes this enterprise after careful explorations, regards it as a promising field for effort. The work in South Africa is beset with some difficulties arising from the old habits of the people, but, on the whole, in view of the year's work, this mission is ready to thank God and take courage.

The experience of the new mission in West Africa is thus far quite as favorable as could have been expected. The climate, the healthful location, the kind reception by the people, are all such as to inspire hope for the future. The habits and general character of the people are much better than are to be found among the tribes on the coast, demoralized as the latter have been by contact with Europeans. The respect shown to women, whether American or native, is very unlike the usage of most heathen tribes. Despite the annoyances to be expected from the whims of local chiefs, beginnings now made are such as to fully justify the choice of this portion of Africa as the field for a new mission.

PAPAL LANDS.

It is still a time of reconstruction and of beginnings in Mexico. The results of labor at Guadalajara and vicinity have been largely appropriated by another missionary society,

or retained in the hands of a missionary whom it was not deemed wise to continue in connection with the Board. New missionaries have been sent out, but they have not yet had time to become familiar with the language so as to enter fully upon their labors, though regular religious services have been begun.

Mr. Eaton, the first missionary of the Board to Northern Mexico, reached Chihuahua in November last and was very pleasantly received by the people, both American and Mexicans. Within a few weeks he secured a place for worship, and the necessary furniture was kindly provided by American residents. Formal services, in English, were begun the last of December, — every seat occupied, one half of the audience being Mexicans. Beside these services, a Sabbath-school was begun in March, a song-service, in Spanish, in May, and Spanish preaching a month later. There are many indications of interest on the part of the people in all these services, and the missionary will enter on his second year of work with every assurance that his labor is not to be in vain.

The two Secretaries of the Board who visited the Mission to Spain last spring were agreeably surprised by what they saw of work done and in progress: the gospel regularly preached at ten different points across the north of Spain; four churches, with three hundred and ten converts, in charge of well-educated, able, and devout pastors; and Christian schools established, of which the Seminary for girls, with twenty pupils, at San Sebastian, is worthy of special consideration. Most of the girls in this school are Christians, and all are faithful, thoughtful pupils. The thorough instruction in the classroom, and the rich, full melody of their voices in sacred song, will not soon be forgotten.

The Secretaries were not less gratified by their visit to the Mission in Austria. They met the congregation on the Sabbath in Prague, held a delightful conference with the native helpers, visited the girls' school of Pastor Schubert at Krabschitz, and were favorably impressed, not only with the important educational work there carried on, but with the marked indication of progress in the entire evangelistic work in Prague.

The humble, tearful gratitude of believers to American Christians for sending them the light and joy of a purer faith was very touching. The evangelical community is made up almost wholly of converts from Romanism. Numbers from nominally Protestant churches would gladly connect themselves with us, but are urged to remain in their present relations, partly to avoid the appearance of proselytism from those who hold the essential doctrines of the gospel, and partly that they may serve as a genuine Christian leaven where they now are. The mission church in Prague is eminently a living church. Its members are working Christians. Twenty meetings are now held regularly in the city and its suburbs. These neighborhood meetings are, in a special manner, the nursery of the church. Believers are earnest in their personal appeals to their unconverted friends, thus sowing the seed among their neighbors and relatives as opportunity offers, and many of them show remarkable tact in this delicate and difficult work. There has been a state of quiet revival during the year, and no communion has passed without the reception of new members.

In no mission of the Board is there evidence of a more genuine work of grace, or one of richer promise for the future.

CONCLUSION.

It is quite impossible by such a rapid glance to give any just conception of a work, so wide in extent, so varied in character. We may speak of twenty missions and 146 missionaries at eighty different stations, and of 724 other towns, and cities, and islands, in which the gospel is preached, Sabbath by Sabbath, by native pastors and preachers; we may call attention to 98 high schools and seminaries in which 3,624 youth of both sexes are enjoying the advantages of higher Christian education; we may recall the singular favor bestowed on Christian women like Mrs. Capron, Mrs. Baldwin, Mrs. Schneider, Mrs. Hume, Miss Chapin, Miss Talcott, and a hundred more

of like spirit, as they seek to raise their sisters from their degradation to the hopes and privileges of a Christian life; we may mention, one by one, the 278 churches gathered, the 1,737 members added, the past year, to our roll of membership, till the whole number received on profession of faith from the first till now, including missions closed and transferred, amounts to nearly 90,000; and yet, how can we tell of the moral and spiritual changes wrought in entire communities by the Word and Spirit of our God, by the new thought and sentiment vivifying the languages and the literatures, and one day to mould the life and character, of tribes and nations constituting one third of the human race? But we are glad that it is written: "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

GENERAL SUMMARY. 1881-82.

Missions.

Number of Missions	20
Number of Stations	80
Number of Out-stations	742

Laborers Employed.

Number of ordained Missionaries* (6 being Physicians)	154
Number of Physicians not ordained, men and women	9
Number of other Male Assistants	7
Number of other Female Assistants †	263
Whole number of laborers sent from this country	433
Number of Native Pastors	144
Number of Native Preachers and Catechists	369
Number of Native School-teachers	1,014
Number of other Native Helpers	300—1,827
Whole number of laborers connected with the Missions	2,260

The Press.

Pages printed, as far as reported	32,000,000
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The Churches.

Number of Churches	278
Number of Church Members, as nearly as can be learned	19,364
Added during the year, as nearly as can be learned	1,737
Whole number from the first; as nearly as can be learned	89,323

Educational Department.

Number of High Schools, Theological Seminaries, and Station Classes	58
Number of Pupils in the above	2,086
Number of Boarding-Schools for Girls	40
Number of Pupils in Boarding-Schools for Girls	1,538
Number of Common Schools	832
Number of Pupils in Common Schools	31,016
Whole number of Pupils	35,625

* Including eight still supported at the Sandwich Islands.

† Including ten at the Sandwich Islands.

SUMMARY OF THE ANNUAL REPORT OF THE TREASURER OF THE
A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1883.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	\$7,515.01	
Zulu Mission	20,478.71	
Umzila Mission	5,423.04	
Mission to European Turkey	38,692.81	
Mission to Western Turkey	76,950.16	
Mission to Central Turkey	49,787.60	
Mission to Eastern Turkey	67,256.73	
Maratha Mission	45,262.62	
Madura Mission	43,032.68	
Ceylon Mission	15,993.31	
Hong Kong Mission	1,866.30	
Foochow Mission	11,784.47	
North China Mission	32,190.64	
Shanse Mission	12,848.19	
Mission to Japan	53,542.40	
Sandwich Islands (grants to schools and former missionaries)	13,100.00	
Micronesia Mission	20,718.25	
North American Indians—Dakota Mission, to January 1, 1883	4,939.31	
Mission to Northern Mexico	3,798.06	
Mission to Western Mexico	6,821.85	
Mission to Spain	17,268.44	
Mission to Austria	7,974.42	\$557,245.00

Cost of Agencies.

Salaries of District Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and all other expenses	\$9,006.98
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Cost of Publications.

<i>Missionary Herald</i> (including salaries of Editor and General Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	\$19,614.88	
Less amount received from subscribers	\$10,943.65	
and for advertisements	7,822.71	18,766.36
		\$848.52
All other publications	2,474.51	\$3,323.03

Cost of Administration.

Department of Correspondence	\$9,628.67	
Treasurer's Department	5,739.44	
New York City	1,382.30	
Miscellaneous Items (including care of "Missionary Rooms," repairs, coal, gas, postage, stationery, copying and printing, library, anniversary at Boston, honorary members' certificates, etc.)	3,940.89	\$20,691.30
		\$590,266.31
Balance on hand, August 31, 1883		1,222.35
Total		\$591,488.67

RECEIPTS.

Donations, as acknowledged in the <i>Missionary Herald</i>	\$393,319.38
Legacies, as acknowledged in the <i>Missionary Herald</i>	121,072.66
Interest on General Permanent Fund	8,689.05

From the Asa Otis Legacy	\$67,568.75	
From the U. S. Government for education of Indians	345.83	\$590,995.67
Balance on hand, September 1, 1882.		493.00
		<u>\$591,488.67</u>

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the Prudential Committee has made and expended the following appropriations from the Otis Legacy, included in the foregoing statement, namely:—

For Mission Enlargement in the

	For Evangelistic Work.	For Education.	Total.
Zulu Mission		\$5,000.00	\$5,000.00
European Turkey Mission	\$613.33	2,000.00	2,613.33
Western Turkey Mission	1,000.00	4,000.00	5,000.00
Central Turkey Mission	500.00	1,500.00	2,000.00
Eastern Turkey Mission		2,000.00	2,000.00
Maratha Mission	1,500.00	1,500.00	3,000.00
Madura Mission	2,000.00	3,000.00	5,000.00
North China Mission		1,000.00	1,000.00
Japan Mission	2,000.00	8,000.00	10,000.00
Micronesia Mission		1,668.87	1,668.87
	<u>\$7,613.33</u>	<u>\$29,668.87</u>	<u>\$37,282.20</u>

For new Missions:—

West Central Africa, Bihe Mission		\$7,071.96	
Umzila Mission		5,423.04	
Hong Kong Mission		1,145.30	
Shanse Mission		12,848.19	
Mission to Northern Mexico		3,798.06	\$30,286.55
Total			<u>\$67,568.75</u>
Received from the Legacy of Asa Otis		\$42,458.51	
Received from the Income of same during the year		25,110.24	\$67,568.75

Balance of securities remaining in the Treasurer's hands September

1, 1882, at par	\$305,109.32	
(Appraised value of same, \$353,568.50.)		
Received from Premiums on Sales	7,332.50	
Received from Dividends and Interest	25,110.24	\$337,552.06
Expended as above		67,568.75
Balance, August 31, 1883		<u>\$269,983.31</u>

(Appraised value of Securities now held, \$318,406.)

NOTE.—By vote of the Board the balance above mentioned (\$269,983.31) is only available for New Missions.

PERMANENT FUNDS OF THE BOARD.

The General Permanent Fund, September 1, 1882	\$162,947.32
Added during the year	100.00
	<u>\$163,047.32</u>

The Permanent Fund for Officers, Sept. 1, 1882	\$59,108.00
Added during the year	500.00
	<u>\$59,608.00</u>

The Income of the Fund for Officers, applied to salaries, was \$4,242.22

LANGDON S. WARD, Treasurer.

DETROIT: October 2, 1883.

HOME MISSIONS UNIVERSAL.

BY REV. H. C. HAYDN, D. D., DISTRICT SECRETARY, NEW YORK.

To average Christian minds there is, of all benevolent words, none quite so winsome as "Home Missions." They write it large. They say they *believe* in it; that there is "work enough to do at home"; that "charity begins at home"; "Jerusalem" is Home. Possibly, if the feeling or sentiment were analyzed, it would be found that *Missions* are minimized and *Home* magnified. That word has a great charm. May it never cast a shadow less than now. Blessed the Society that can write that word into its name!

But, somehow, if we find wanting in "*Home*," as thus used, what "*Missions*" puts into it, we seem to have lost the fragrance and the juiciness of it. Selfishness spoils it. So let us write *Home* large, and MISSIONS larger. We like Home Missions so well that we want to hear them say, in Turkey, in Japan, in China, in India, in all parts of Africa, on every island of the sea, yes, in neglected South America, "We believe in Home MISSIONS, and we are acting on our belief!" Why don't they say it now? If it is not heard in every land upon which the sun shines, it is because there are lands in which there are not believers to say it; and believers are wanting, because Christ has not been preached to them; and Christ has not been preached everywhere, because the church of the nineteenth century has loitered after the centuries that went before, however of late she may have quickened her pace.

It comes to this, that, if we want to see China and Africa full of Home Missions, a Foreign Mission must plant the seed. The harvest is as certain as the revolution of the seasons; only plant the gospel seed. There is a Japanese Home Missionary Society to-day, because, since 1872, there have been Christian churches springing up, increasing from one to ninety-three, and the membership from eleven to five thousand, the fruit of Foreign Missions. There are a score or more of Young Men's Christian Associations, and a Woman's Board, in Eastern Turkey, and practical Home Missionary work throughout the empire, because the gospel of Christ has been preached in its purity by Western lips, sustained by Western sympathies and prayers. The Basutos no sooner hear the gospel, and feel its power in considerable numbers, than they organize themselves to carry the gospel to their countrymen who hear it not: as the Sandwich Islanders moved upon Micronesia, and the Ponape Christians upon the Mortlocks.

All that is needed to make Home Missions universal in the earth is to plant the gospel in centres of influence over every land, and so near together that the good of each can be carried over the intervening territory. Think what fifty Lovedales, judiciously distributed over Africa, would do for the "Dark Continent"! How soon would that adjective DARK, now so sadly appropriate, be stricken out!

Why should this country and England have a monopoly of this luxury of Home Missions? It does not appear. There is quite enough to go all around, if properly distributed. Concentration is the battle-cry of multitudes. Dispersion was the one fact of apostolic times which indicated the Divine "policy" for the

church, of which the sending forth from Antioch of Paul and Barnabas was a significant illustration. There is enough to go around. Only distribute the Bread of Life, and it will be found to multiply itself till all are fed. Think what it means, that, in this nineteenth century, over so much of this earth's surface, and where most densely peopled, such a thing as Home Missions is unknown. Think what a story it tells for hundreds of millions — a story charged with the unutterable woes of inner-African life, as in Dahomey, at Lobossi's, or Sepopo's, full of heartsickness, cruelty, and despair. Why does not the church of Christ hurry forward the missionaries to occupy the great centres, and plant the seeds of innumerable Home Missions, to redeem the wastes which are alive with teeming millions—awful wastes of moral, mental, spiritual, and social degradation? Why not? "So much to do at home." Suppose nine out of ten millions of Christians should awake out of sleep and sinful indifference, and go to work at home and do what is to be *done*; and one million more should put their souls and purses into the Lord's work abroad.

Allow such a disparity as that — nine to one; even then how soon would "the wilderness and the solitary place be glad for them, and the desert rejoice and blossom as the rose"! Better than all the international expeditions, and every one of lesser pretence, pressing into Africa, are the missionary centres of life and power being occupied, by the great lakes, at Bihé, on the Nile, the Congo, and the Ogowe. The missionary is the forerunner of the civilization which carries on its front the Brotherhood of Man; sets up the home, and inaugurates a Home Mission. That is what Africa needs, and China, India, and Japan. That is the universal need, and, once met, we need never again plead for a *Foreign Mission*. Would that the word were obsolete to-day! But it is not, nor can it be but in this way. We need to quit counting hoards and boasting of our numbers and our riches, and ask the Lord to heal the heart of his people and baptize each one of his ten millions in this land with the Holy Spirit. Yea, give him no rest, till he make Jerusalem a praise in the whole earth, and the era of Home Missions UNIVERSAL is ushered in.

Letters from the Missions.

Zulu Mission.

MISSIONARY CONFERENCE.

MR. TYLER, of Natal, sends us of late date an account of a Missionary Conference recently held in Durban, South Africa, from which we extract the following:—

"We have lately had a very interesting Missionary Conference in Durban, which was largely attended by representatives of various religious bodies in this part of South Africa. Topics of great importance relating to our work were fully discussed; such as: Intemperance among the natives;

How the colonists can aid missionaries; Missions to the Indian coolies in Natal; Music in native churches; Government legislation and Christian missions; *Ukubolobolisa*, or the selling of females, etc.

"The latter topic occupied most of one day, but, I am sorry to say, we could not arrive at uniformity of treatment in regard to it. Our Wesleyan brethren hold back, waiting for some action of their South African Conference, by which they must be guided. But we mean to keep the matter agitated, and, if our lives are spared till July of next year, we trust there will be

perfect unanimity on this matter. We, of the American Mission, are satisfied that we have taken proper ground in disciplining those of our church members who insist on selling their daughters for the sake of gain, and mean to stand to our position.

“At the Conference, attention was called to the alarming spread of intemperance among the natives, and to the fact that canteen-keepers are continually violating the Colonial law which prohibits the sale of ardent spirits to the Zulu population. We decided to send a memorial on this subject to the Legislative Council now in session. The public meeting which closed the exercises of the Conference was the most interesting ever held in Durban. One of the speakers was the Bishop of Zululand, who had visited the unfortunate Cetewayo a day or two before the last step in that revolution which has probably cost the restored King his head, and filled that distracted country with terror and distress. The Bishop [Then under the impression that Cetewayo had been killed.—*Ed.*] said that ‘the land already begins to breathe more freely,’ and expressed the belief that the Zulus are desirous of peace. The question now on every one’s lips is, Will the Imperial Government step in and assume the authority so much desired by the people? No more favorable opportunity may occur for years. If this is not done, the probability is that the Zulus will go on destroying each other till that beautiful country is filled with anarchy and bloodshed.

“Since the brutal murder of Mr. Schoeder, a German missionary, the lives of Christ’s faithful servants in Zululand have been preserved. But we cannot say how long they will be permitted to prosecute their labors, unless quiet is restored. They should have our sympathy and fervent prayers.”

West Central African Mission.

ENCHANTMENTS.

THE following extract from a letter from Mr. Fay, of Bailunda, of June 23, gives a graphic description of the superstitious

practices of the natives in connection with the use of the fetish:—

“To-day Brother Stover and myself visited a sick man in the village close by. He had a very severe attack of pneumonia, and we thought him dangerously sick. It was sad to think of him as likely to die, and we powerless to do anything for him; the more so as we were alike powerless to say anything in regard to his sin-sickness.

“Again, Sunday evening, I visited him. Upon my arrival I found a native doctor whom I knew, who, while on my trip to the coast, in January, offered to keep the rain off by his enchantments. He had just arrived to take the case in hand, and I witnessed the first attempt to neutralize the trick or enchantment. For they did not believe that the lung was affected, but that some of the man’s enemies had enchanted him. The *owanga*, or fetish, is made like a ball, with medicines in the centre, and wound around with strings. This is placed where the man to be enchanted will pass, and they believe it will take hold of him or enter him. This explained the man’s sickness to them, and it was this medicine, or fetish, that the doctor was trying to draw out of him.

“The native doctor took some medicine and put it into a large crooked horn resembling a ram’s horn, and put a coal of fire in upon the medicine. This he held so that the smoke would issue from the horn upon the affected part, all the while rubbing as though rubbing the smoke in. Then taking some pulverized hemp-leaves and moistening them with spittle, he rubbed them upon the right side where the lung was affected. He then took a pinch of ashes from the fire, and circumscribed the affected part with a white circle, and drew one diameter across from right to left. Then, taking a gourd-rattle and a whistle, he touched the centre of the circle with the whistle and shook the rattle. Then giving a shrill note upon his whistle, he broke out into a laugh, supposing I would do the same. But I told him the man was very sick; and then the only sensible thing he did was to give the sick man some medicine to drink.

“Brother Miller, who asked about the enchantment, says it is very much like a superstition somewhat prevalent among the colored people of the South.”

European Turkey Mission.

A TOUR IN BULGARIA.

DR. KINGSBURY, of Samokov, sends interesting letters, of August 25 and 28, from which we make the following extracts:—

“I have just returned from a two weeks’ tour to Bansko and the adjacent country, going as far as Neverekope. Bansko is very much prostrated by internal dissensions. The field is very encouraging around Mahomia. Six united with the church at the last communion. Others are anxious for the interests of their souls. The friends are earnest and aggressive. At Banya we met quite a number of the sisters, but the men were away in the field at work. At Dobreenishta one good Christian woman is trying to do good, but, lacking the support of even her husband, who has been an insurrectionist, she makes little progress. I hardly ever remember seeing any one so anxious to be taught out of the Bible. She sat at our feet for a long time, all bristling with questions relative to different parts of the Bible which she did not understand.

“At Grummen, where the friends have endured so much persecution, I was enabled to spend the greater part of a Sabbath in company with Mr. Sichanoff. I was much pleased with the answers which one of the friends gave. Our questions were intended to bring out the reasons for his faith. His answers were almost without exception in the language of Scripture. He always referred to the book, chapter, and verse. I will cite an instance. *Question*: ‘Do you expect to obtain eternal life because you endure persecution? because you live better than your neighbors? because you have powerful friends? or why, or on what ground, do you expect to attain to this which you say you desire?’ *Answer*: ‘As it says, in Rom. iii, 20: By the deeds

of the law shall no flesh be justified; and again (referring to chapter and verse), Christ liveth in me.’ For at least an hour he answered questions in this way. In the midst of the questioning Mr. Sichanoff turned to me, and said, in English, ‘I could not repeat the Bible, referring exactly to the place so accurately,’ and I answered, ‘Nor I either.’”

NEVEREKOPE AND SERES.

“There are many young men in Neverekope who are more or less interested. Towards evening we commence singing in the khan. In a few minutes one and another of these fine-looking young men drop in until we have an audience of from ten to twenty-five. Then we talk to them about the Saviour, and they give the best possible attention. I have never seen a more inviting opportunity to work for the Master than is there presented.

“I wanted to go to Seres, but was unable to do so. I saw an English doctor from Seres who is a surgeon in the Turkish army. He represented Seres as quite hot, but that its unhealthfulness was due to the uncleanness of the people, and advised locating a station there.

“Our journey home was made very hard by the fact that during our absence a quarantine had been established. We slept on the ground, with all around us deep banks of snow. There was a white frost on all the herbage in the morning. We had an excellent guard, and by means of a liberal present were enabled to avoid about sixty miles of horseback-riding over the hottest and worst roads in this vicinity.”

EDUCATION UNDER DIFFICULTIES.

In his second letter Mr. Kingsbury speaks of the great difficulties the Bulgarian boys encounter in attempting to secure an education at our school, partly from the danger of being drafted into the army, and partly from extreme poverty. He says:—

“You will notice that no list is drawn, but our school is summoned to appear at headquarters, and all whom they can possibly squeeze into the service are at once ordered into the ranks. There is

no list, no general meeting of all who are in danger of being drafted, no lot drawn, but our school alone is taken, our scholars put through the most rigid examination and crowded into the army, perhaps between two recitations, so suddenly is it accomplished. Now boys will not come to us under such circumstances. They are not willing to do so. Those who do offer themselves are those whom the Lord has, I believe, been educating, perhaps by suffering, to do work for him. Now we have no money to help a single boy.

"I am just in receipt of a letter from Brother Thomson, who says that two boys, who never saw a Protestant in their lives, but have been able to obtain Bibles, and now, although largely ignorant of its truths, have read enough to be anxious about their eternal destinies, wish to be admitted to our school. Both are pretty intelligent, but very ignorant of the Bible. But we have not one cent with which to help either. I would be very glad to help them from my salary, but am entirely supporting one student and helping another to some extent. Other teachers are doing the same. We are helping, we believe, all we can. I could perhaps help more were it not that I am trying to lift at least a part of the debt from our medical department. Would that we had something for these poor boys. They have walked all the way from Velice to get light. Shall we drive them back into the darkness, or shall we give them the light of the gospel to carry back to their people? This letter is written from a full heart. The tears bear my eyes so that I can write no more."

Eastern Turkey Mission.

WE have received from Mr. Cole the "Erzroom Report" for 1882, from which we make the following encouraging extracts:—

THE ERZROOM CHURCH.

"The Erzroom church and congregation are prospering. Their average congregation on the Sabbath is 230, which is about the full capacity of their audience-room.

They are now enlarging to give place for the increasing congregation, for which they ask of the society \$220, or about half the expense. By desperate effort, from house to house, they have raised \$66 additional on pastor's salary, and hope to assume the entire support at no distant day.

"What gives us no little encouragement is that the young pastor has, in company with his committee, grappled pretty successfully with church discipline; so that we see more spirituality, the prayer-meetings better attended, and the Y. M. C. A. more active. This church has a side branch upon the Passen plain, in Todovaren and Komatsor villages, and have exercised some supervision over the work there, often visiting it by pastor or delegates in company with missionaries. They now have the satisfaction of seeing their preacher for those parts ordained evangelist over them, so that there may be more regularity in church ordinances. In view of this ordination the Passen people pledge \$50, and we trust the time is not very distant when they may complete their half of the salary so as to have him installed over those two villages.

"There are from this and the Khanoos regions several young men, connected with the High School, who give good promise of becoming efficient helpers in our destitute field. Four of these have done good service the past six months as winter teachers in villages, thereby seeking to defray their expense for education. Our Passen people seem pretty well aroused to the importance of education, calling for the continuance of the school through the summer, with a separate department for girls. Todovaren undertakes to build a schoolhouse at a cost of at least \$220, half of which they ask from the society. They pledge 300 cart-loads of stones for this, and one of the poorest of them, but a *leader*, runs in debt \$44 for buffaloes, so that he may draw his part first of all, lest others fail to do their share."

INSTALLATION AT KHANOOS.

"The most important event for the year in Khanoos was the ordination, and

installation over that church, of the man who has been preaching in Heramik village some twelve years, but who hitherto has not yielded to the request of his people, and the advice of missionaries, that he take upon him this high office. As the chapel would not contain the audience, the exercises took place in front of the Armenian church, beside a very ancient cemetery, whose unique old stones we could fancy may have been the wonderment of Xenophon in the halt with the Ten Thousand. More than six hundred gathered here in this church-graveyard service, and the exercises were attended with much interest. An Armenian priest took part, and spoke in the highest terms of the fitness of the candidate for ministerial functions."

ERZINGAN AND PAKARICH.

"Of Erzingan and its dependencies in the Kemakh region, there is not a little of interest. The conflict of persecution has been fierce and long, though it has subsided very materially of late. We felt that such a defiant course as forgery, resulting in the imprisonment for fifty-two days of a Protestant teacher, and assault by a mob at night on the house purchased for, and about to be occupied by, missionaries, and at this time in charge of their representatives, should meet with some rebuke from the law. But with such a dead local government, and indifferent outside influences, nothing has been realized yet. It is quite in contrast, however, to the prompt action of the government in Trebizond in suppressing milder forms of persecution. The little storm-tossed flock seemed much encouraged by our arrival in September. We found, for a Sabbath congregation, a mere scattering, in a room that has a few times of late proved so small as to call for an overflow meeting in another room. There were fifteen to twenty scholars, boys and girls, in the school. Miss Brooks, with her assistant from the Erzroom school, at once set up a school for girls, which numbers more than both together did before; while the Boys' School runs the number up to above fifty. Though at the opening of the year the at-

tendance on preaching was so very small, yet the average since our arrival has been sixty-five, while a few times it has reached more than a hundred. In a word, the number both of the audiences and of the Protestant families has doubled during this eight months; while in the schools the number of scholars has about tripled.

"In contributions they subscribed, during Mr. Chambers's visit, \$79, with the understanding that it would go toward preparing a place of worship. They have recently pledged \$221 more for the same object. \$300 is a large contribution for a dozen such poor families as these.

"In the Kemakh region Pakarich village most of all claims attention. They are yet struggling to add finishing-strokes to their chapel and schoolroom. Failure of crops last season has left these parts in much distress. A few Koords, eight hours distant, have died of starvation. Troops of beggars file through this village, gathering bread from door to door: sometimes more than a score a day by actual count. This gives discouragement to the hope that Pakarich and Hazark will be able to raise half of their preacher's salary, so as to have him ordained pastor in the next year or two. Within the past four months four more families, or some twenty-five souls, have joined the Protestant ranks, and the preacher there writes most hopefully as to the work in general."

BOYS' SCHOOL AT VAN.

Mr. Reynolds, of Van, in a communication of July 16, gives an interesting account of the progress made in the educational work of that field. In speaking of the Boys' School, and especially of the examination which occurred a few days previously, he writes:—

"The first aim of the school is to train young men for teachers and preachers; but since it was decided to educate, in the High School at Bitlis, the candidates for such work from that portion of the field, the numbers presenting themselves here are necessarily very small, because there are as yet almost no out-stations in this part of the field from which to secure recruits. So for the past year we have

had but four of this class of students. Two of these are members of the church; we have a good hope that another is renewed; and the fourth is, to say the least, very promising.

"A secondary, but yet important, object of the school is to receive day-pupils from the city, attracting them by the inducement of a thoroughly good school, and thus bringing them under moral and religious influences calculated to develop those parts of their nature, and fit them for usefulness here and happiness hereafter. It is the utter lack of such influences in the Armenian schools that constitutes the call for a school like ours. But the efforts made to keep pupils away from us are neither few nor small. Armenian schools, such as they are, are not lacking, and one or two of them are of a tolerably high order. All the influence of the ecclesiastics is thrown in favor of their school against ours. These efforts were so far successful, that our school opened last fall with only twenty to twenty-five pupils. It seemed almost like throwing away our time to spend it on so few scholars, and what course to take seemed somewhat doubtful. But finally we decided to be as faithful as we knew how in the few things committed to us, and trust to the Lord to give or withhold the many things as he might see fit. It is on this basis that the work has been carried on. We have labored just as earnestly for classes of two pupils as if they had contained twenty.

"The experiences everywhere incident to teaching have been ours. There have been bright, receptive, and obedient pupils to cheer us, and dull, unimpressible ones to discourage; while some of those classed with the dull have waked up under faithful drill, and give promise of making something after all."

THE EXAMINATION.

"The only way which gives much hope of securing a general attendance at an examination is to appoint it on some saint's day, when the people are accustomed to close their shops. So we selected last Saturday the feast day of Gregory the

Enlightener, the chief saint in the Armenian calendar. Besides usual invitations to the parents and friends of the scholars, special invitations were sent to the Russian Consul and to twenty-five or thirty prominent Armenians of the city, a good proportion of whom were present. The light and cheery schoolroom was adorned with house-plants and cut-flowers in baskets filling the windows, while the head of the room was draped with the Stars and Stripes, festooned with the Crescent and Stars of our adopted country, the whole presenting a very attractive scene.

"There being too many classes to examine in one day, a part, including most of the smaller pupils, were reviewed on Friday, P. M. One of the older boys had been training the primary department, which made an unexpectedly fine showing, particularly in repeating correctly the ten commandments, and answering simple questions in human physiology.

"The studies pursued during the year, passed under review, were all the common branches from reading up to geometry and physiology, Armenian history, English, Turkish, and vocal music, together with the Bible, in which daily instructions had been given to the whole school. A little prayer-meeting also has been held on Wednesday, P. M., and an effort made to impress religious truths on the minds of all. Besides these recitations, declamations and compositions were presented in Armenian and English.

"Nearly all the pupils acquitted themselves in a most satisfactory manner. Several of the parents present expressed themselves as highly pleased with the progress their boys had made, and I feel sure that if the impression of the school left on the minds of the visitors was not favorable, it was because they were hard to please."

AUSPICIOUS OPENINGS.

Mr. Parmelee writes from Trebizond, August 16, as follows:—

"The summer is a dull season with us here. Nearly all our Protestant brethren are scattered in villages, and we also are spending two or three months about five

miles from town, and some one thousand feet above the sea level. Here the mercury usually stands ten degrees lower than in the city. The air is also pure, and the scenery grand beyond description. I go to town usually twice a week to see to the house-building, and to get assistance in my study of Turkish. I am preparing written Turkish sermons to use in preaching until my tongue is well limbered up for extemporaneous use. I am glad of this quiet opportunity at the village to prepare myself for work among the Greeks and Turks. I am anxious to make a thorough exploration of the coast region, but am afraid I shall not be able to do it at present, unless an associate reaches me this fall.

“Under the energetic action of government officials the persecution has ceased, and we have a clear field for work. While I was in Constantinople the pulpit here was supplied temporarily by the Erzroom pastor. While he was here we providentially heard of a preacher from Cesarea who was about starting for America, Kullujean by name, a cousin of Pastor Tashjean, of Erzroom. Pastor Tashjean immediately wrote two letters to his cousin, urging him to abandon his purpose of visiting America and to take up the work here. When the first came to hand, Kullujean thought little of the proposition, and continued his purpose to visit America. But when he found the second letter at Samsoun his attention was thoroughly aroused, and he began to feel that the voice of God was in it, and that not to listen would be assuming a fearful responsibility. He therefore came here, where when I arrived from Constantinople I found him. Soon after my return it was arranged that he should preach here one year, and it is hoped that he may ultimately be ordained as pastor. His native tongue is Turkish. At the same time he knows Armenian well, and can preach in that language also. We are greatly rejoiced that the Lord has thus provided for this people a much-needed preacher. Our audiences are thin at present, but in the fall we hope for new interest, and a greater work than ever.

“Our colporter, accompanied by the preacher, has lately made a visit to a large village, Platana, six miles west of the city. The inhabitants are half Greeks and half Turks. He sold five Bibles, fifteen Testaments and Gospels, eleven portions of the Old Testament, and seven other books, all religious. The Greeks are very ignorant but greatly interested, and would have bought more books if they had had money. They asked our colporter to come again after harvest, when they will have money and will buy more freely.”

Ceylon Mission.

WE have received reports from the native pastors of three churches in Ceylon, from which we make extracts.

CHAVAGACHERRY.

Mr. Hunt, of Chavagacherry, Jaffna, writes:—

“Since I wrote last, four adults have joined our church on profession of faith. One of them is a school-master under our Board, about forty years of age, whose interest in religion dates back to his mere boyhood. It led him, when a father, to send his daughter to our Boarding-School at Oodoopitty, where she became a Christian. Though he thoroughly approved it in her, he did not for some time feel strong enough himself to come out boldly. But as late as last year he became fully convinced that the friendship of his neighbors, which was such a mountain in his way, was only a delusion, and began to follow Christ in sincerity and truth. His knowledge of the truth, as evinced at the examination, was clear and decided.

“Some months back we were called to mourn the death of Miss H. E. Townshend of Oodoopitty Boarding-School. Protracted as her sickness was, her patience and cheerful submission to the will of the Father, as well as her exhortations while nearing heaven, have been, I doubt not, for the glory of God and the good of souls.

“Now we are called again to mourn, and that around the grave of Miss Eliza Agnew. For forty-three years she labored for

the women of our land, and in her silent, unnoisy way won many souls to Christ. How happy she must be in the upper realm of glory to meet one and another of her pupils for whose salvation she labored and spent seasons of agonizing prayer! Others have their dark as well as their bright side. She apparently had but the bright side. Her memory will long be in the minds and household talk of many hundred mothers in our land. Happy the soul that could do such glorious work on earth for our blessed Lord!

"It is a pleasure to see the introduction of good, edifying music in our churches and in our meetings among the heathen. The new Hymn Book, by the Rev. S. W. Howland, containing many choice hymns, children's songs, and chants, is quite a thing for our church. The work which the younger Miss Leitch is doing, in preparing notes for lyric tunes, is a grand work for the whole Tamil country and the Tamil churches.

"Notwithstanding all these precious supplies from the hand of God, we have to mourn our coldness and deadness in spiritual things. We read with pleasure of revivals in all quarters of the globe, and speak of them in our meetings, but we ourselves are not revived. That God, the Holy Spirit, in whom alone is our hope for ourselves and for our people, would visit us and do a wonderful work of grace in our midst, is our earnest prayer."

NAVALY.

Mr. Asbury, of the Navaly church, writes:—

"Our usual services, namely, the prayer week, Thanksgiving, the Sunday-morning service, Sunday-school, the Communion seasons, and the moonlight meetings, have been held almost uninterruptedly. The prayer week was better attended this year, and made more profitable than usual. The Sunday-morning services are occasionally attended by a few of our heathen neighbors. The Sunday-school has lately been much improved in various ways. Music, vocal and instrumental, has become a chief and attractive feature in it. The attendance

averages one hundred and fifty. But occasionally two hundred and over are present. The moonlight meetings are much better than formerly, and have been made most interesting. The orderliness of the people, and the attention with which they hear the Word, are increasing every time, and are much to be admired.

"We see every sign that the fire of spiritual life is already kindled in these dark regions. And the fire burns, but only faintly now. The time when it will burn strongly is coming, and must come."

ODOOVILLE.

Mr. Hoisington, of Oodooville, writes:

"The church at Oodooville continues to prosper. This is one of the old fields long and faithfully worked by Drs. Winslow and Spaulding, Miss Agnew, and others. This place has been favored with a first-rate institution—the Oodooville Female Boarding-School. I do not know of another place so thoroughly tilled with gospel truths. The name of Christ, his bountiful acts of mercy, his glorious miracles, his unsurpassed teachings, are well known to this people. I heard some of the younger missionaries say that this place is like a Christian country, fed with Christian doctrines and teachings. Swearing is rarely heard. There is due respect to morality. The most atrocious crimes, such as theft, are by degrees disappearing. The people are in a healthy and prosperous state. We owe much, nay, everything we have, to America and to her philanthropists, whose feet are opposite to ours. Still we do not see the people coming into the flock of Christ, the great Shepherd, by hundreds and thousands.

"We earnestly wait, as our benefactors in America do, for the abundant outpouring of the Holy Spirit. Methinks the Lord says, Not by might, but by my Spirit, all things will be accomplished."

Shanse Mission.

A NOBLE PHYSICIAN.

MR. STIMSON, of Tai-yuen-fu, sends a biographical notice of Dr. Schofield,

an English physician connected with the China Inland Missions, recently deceased, from whom our mission has received "not a few favors," and in whose death "mission work in Shanse has received what seems on the human side a cruel blow." After speaking of Dr. Schofield as a young man of unusual promise, graduating at Oxford with high honor, taking the degrees of Master of Arts and Bachelor of Medicine, for five years connected with St. Bartholomew's Hospital, London, spending two years of study on the Continent at Vienna and Paris, employed as surgeon in the Servian war under the Red Cross Society, and elected fellow of the Royal College of Surgeons, Mr. Stimson continues:—

"Three years before his medical studies were completed, he had consecrated himself to the missionary work. To some of his professional friends it seemed madness for a man of his ability and professional prospects to throw away the open opportunity of rising to eminence, and undoubtedly of amassing a fortune. He heard the pleas for 'heathen at home,' but his heart was turned to the heathen afar. With his bride he came to China, by the American route, reaching the field three years ago last April. He made rapid progress in the language, and for several months had been speaking to the people wherever he had opportunity. Already had he issued two interesting reports of his medical and hospital work.

"Some three weeks ago a patient came to him with virulent diphtheria. Dr. Schofield could not receive him, but the man duped the gatekeeper and secured a room, where he died the day following. From that contact Dr. Schofield received the germs that developed into typhus fever. His strong constitution could not endure the strain. Rev. T. Richard, who has had much experience with this disease, nursed him night and day; but all that human help could do did not avail. He died August 1, aged 32 years. The same day we laid his precious dust in the eastern hills overlooking the city. 'The Lord gave, and the Lord hath taken away;

blessed be the name of the Lord,' was all the utterance we could make for our sorrow.

"Dr. Schofield's sick-bed was one of rich spiritual comfort. He had no thought of regret for his choice of work, but often said, 'The last three years of my life have been my happiest.' He felt that God was his help and would sustain him, and to Him committed in loving faith his wife and children.

"Our friend loved his work. He was large-hearted and kind. He fully believed the promises of God toward the heathen, and healed and preached in glad hopefulness. Few unordained medical missionaries preach as he did, at Sunday services, in the street chapel, and on the streets. Almost always at our union prayer-meetings was his voice heard in earnest petition for a greater endowment of spiritual power, for an increase of laborers, for the awakening of the people. He went to all his duty with prayer, and when he achieved success devoutly gave God the glory. As he desired, so, for all that he was and for all that he accomplished, we must not bestow fulsome praise upon the human instrument, but recognize in him the work of God. 'By the *grace of God*, I am what I am,' was the feeling of his sincere and modest soul.

"So one in whom we had confidence of great things is taken in the bloom of manhood and the beginning of a successful and exceedingly useful work. Upon whom shall his mantle fall? Where are others who stand in full view of earthly honors and emoluments and are glad to make them a sacrifice to Christ for the extension of his kingdom? They are the men needed to awaken the world lying in wickedness. The civilization of China, boastful upon its false pedestal, calls for such men, skilled in science and fitted to command admiration from the bigoted and proud. We pray that this life, so early terminated, may, by the blessing of God, prove to be his call to more than one such, that not only the present breach may be filled, but that this work may be extended into other needy fields."

Japan Mission.

THE REVIVAL.

WE continue to receive encouraging news concerning the revival in Japan. Dr. Gordon writes from Kioto, August 27:—

“The religious interest we have been having for the past few months has been quite fully reported to you. It is something to be specially and continuously grateful for. The sense of sin, and the need of the Holy Spirit, and his actual working also, have been experienced as never before, and to an extent which mere words, even the words of Scripture, could not effect, but which, when affected by the Spirit, most naturally find expression in the words of Scripture. A great many touching incidents have occurred. I heard one of our most devoted and self-denying pastors, Kanamori of Okayama, tell how one night after they had retired, a brother sprang on him the question: ‘If ambition were subtracted from your heart, what would the remainder be?’ ‘It pierced,’ he said, ‘like an arrow; for my heart told me that the true reply would be *zero*.’ He told, in the same address, how reading the ‘Life of Luther’ had done him great harm, by filling his mind with thoughts of doing great and astonishing work, rather than attending

to the humble and faithful performance of the work God gave him to do.

“Mr. Neesima went to their great meeting at Tokio prepared to advocate very strongly the necessity of union and harmony; first among the Japan Christians themselves, and also between them and the missionaries. But he found no need of the speech he had prepared, for the whole assembly were already enthusiastically committed to the idea of union. It is touching, too, to notice the difference in the preaching and prayers. There is so much greater simplicity and directness than before.

“Quite a number of our young men are off preaching, and the reports from them are full of encouragement. I hope next month to give you the details. I will now only say that we hear of meetings in Shikoku, with hearers to the number of four or five hundred—all the speakers being Japanese, and either now or at some former time students at our school. Facts like this reconcile me to the drudgery of the school room. We may be held more or less closely to the vicinity of the treaty ports, though there are rumors that 1884 will see these restrictions removed. But, so long as our pupils can go abroad preaching the gospel in its purity to such audiences, we feel with the apostle that ‘the Word of God is not bound.’”

Notes from the Wide Field.

AFRICA.

A TRIP IN THE TRANSVAAL. — Rev. Owen Watkins, of the Wesleyan Mission, in the Transvaal, in a letter to Mr. Tyler, of Natal, gives some interesting particulars of a recent trip to the Zoutspansberg district, in the northern part of the Transvaal. He gives the following graphic account of his visit to a Christian community surrounded by heathen darkness, and of their very cordial and demonstrative welcome:—

“For my own mission, my journey was most satisfactory. I found four men, members of our church, whom I had never heard from, but who had been working away in the darkness of heathenism for nine years. They had labored on in a sublime faith, that their own missionaries would, in God’s good time, find them out and visit them.

“When I came to the foot of the hill, on the top of which the chief Christian village is built, some of the people saw me, and cried aloud: ‘It is, it is our own missionary come at last!’ There was a great commotion. Then a number of guns were fired by way of royal salute. Then the people rushed down the hillside to greet me. I stood

still at the spot where the first party met me, and waited until all the rest came down. Samuel the evangelist was away in the forest, cutting wood for a school-house, but they sent runners to tell him the glad tidings, and bid him come at once.

“I had to shake hands with every man, woman, and child, until my hands ached, and, like President Garfield, I wanted some one to hold up my arms. After that came words of welcome. Tears rolled down many faces, as Johannes the teacher told me how for a long, long time their prayers and cries had gone up to heaven for my coming, and concluded by saying, ‘Now at last, that we see your face, all the days of our mourning are ended.’ I spoke to them very gently, for I knew how great their sorrows had been for Christ’s sake — how they had been exiled from their own tribe because they would not give up the gospel; and then, in a faith which staggers me now, I told them God’s people in other lands would not forsake them. The teacher thereupon, in an ecstasy of joy, raised the hymn ‘Jesus sought me when a stranger,’ and we moved slowly forward, as it were, in an ocean of sacred song.

“In a little while, Samuel the evangelist arrived; and, as it was an occasion to be spoken of in coming generations, he was received with a salute of three guns. To see that man’s face beaming with joy, as he beheld me in the midst of his people, and to feel the grip of his hand in welcome, amply repaid me for all the toil and hardship passed in coming to visit them.”

ENGLISH CHURCH MISSION IN UGANDA. — The *Church Missionary Intelligencer* for September devotes twenty pages to the journals and letters of Messrs. Mackay and O’Flaherty, now at Rubaga, Mtesa’s capital. The record covers a little more than the year 1882, and exhibits the mission in a hopeful light. Mtesa was as fickle as ever, yet on the whole more favorable to the missionaries, occasionally sending them presents of food, though for twelve months Mr. O’Flaherty had not seen His Majesty. The king’s reputed mother, Namasole, had died. Some account of her burial may be found in the Young People’s Department, on another page. Mtesa one day asked for the loan of an English Bible, and the missionaries believe that if a translation into Ruganda were made, the king would be so proud of it that he would at once order it to be read by all his people. One remarkable fact of the mission is that a number of women are anxious to learn about the Saviour.

The Roman Catholic missionaries left in November of last year, as they said, “without a single regret.” Their assigned reason was, that touring was unsafe. The English missionaries gave them some of their servants to accompany them to Unyanjembe, where these priests propose to settle for a time.

The natives themselves affirm that the public discussions which have been held with the king and the Arabs have prepared the way in many minds for the reception of the gospel. Hundreds of people hear the gospel preached. The missionaries say: “This country is sure to become either Mohammedan or Christian in a very few years. It will be our own fault if Christianity does not prevail.” The converts who have been baptized are making good progress in knowledge and faith. This record was closed, of course, before the reported death of Mtesa, of which as yet we have no confirmation. This monarch is said to have affirmed that the Arab’s religion was a lie, but that the religion of Christ was a heavy yoke, because one had to give up the women he loved, and reform the whole nation on another and entirely different plan. He evidently knew his duty; let us hope that, if his life is spared, he may act more in accordance with his convictions.

MISSIONS AT STANLEY POOL. — The *London Daily Telegraph* has an interesting letter from Stanley Pool on the Congo River, where Mr. Stanley himself has now established his headquarters, and which has recently become a centre of missionary operations. The Pool is described as an expanse of the Congo, twenty-five miles

long by sixteen broad, abounding in islands, on which are many hippopotami, elephants, and buffaloes. The town bears the name of Leopoldville, in honor of the King of Belgium.

Mr. Stanley has a comfortable dwelling, with offices and storehouses for the expedition, and there are many neat houses for his Zanzibar helpers. The English Baptist Missionaries have rented from the Association, of which Mr. Stanley is agent, a few acres for a nominal sum. Not far from the town, the Livingstone Inland Mission has commenced building operations. The gardens and banana-groves near the station are already yielding a large amount of food, while the stock-breeding establishments are so far advanced that the question of supplies for the future seems likely to be easily settled. The Belgian King has given orders for the construction of a light draught steamer for Mr. Stanley's use on the upper waters of the Congo. The day is near at hand when the dwellers on the banks of this river, a thousand miles from the ocean, will be startled by the whistle of a steamer. The explorer, if not a missionary himself, should be followed at once by the missionary.

THE ENGLISH CHURCH MISSIONARY SOCIETY.

We condense, from the "Statistical View" of the missions of this Society, in the Annual Report for the year ending June 1, 1883, the following tables, showing the great reach and importance of its operations:—

MISSIONS.	Number of Stations.	MISSIONARIES, PASTORS, AND TEACHERS.						Total Laborers.
		EUROPEAN.			NATIVE.			
		Clergy.	Lay.	Female.	Clergy.	Lay.	Female.	
Africa	43	34	12	1	53	258	30	383
India and Ceylon	87	118	12	11	141	1,815	444	2,541
Mauritius	5	3	1		4	9	3	20
China	23	20	4	2	9	166	11	212
Japan	4	8	1	1		12	1	23
New Zealand	16	17	1		27	266		311
Northwest America, etc.	34	22	3		15	63	4	107
Grand Total	212	222	34	15	249	2,599	508	3,627

MISSIONS.	Native Christians and Adherents.	Native Communicants.	BAPTISMS.			Schools and Seminaries.	Scholars.
			Adults.	Children.	Total.		
Africa	32,537	9,078	394	088	1,382	24	9,911
India and Ceylon	106,412	22,847	1,410	3,867	5,277	1,368	54,905
Mauritius	1,672	359	102	55	157	24	1,200
China	5,636	1,784	230	135	365	63	1,414
Japan	357	125	29	20	49	8	160
New Zealand	31,865	1,850	2	219	221	9	462
Northwest America, etc.	10,420	1,400	79	344	423	37	913
Grand Total	188,899	37,443	2,246	5,628	7,874	1,648	68,965

The ordinary income of the Society for the year has been \$1,002,010, a gain of nearly \$50,000. Special contributions of over \$100,000 have also been received, besides the large gift of \$360,000 for China and Japan, from W. C. Jones, Esq. Their report may

very well commence, as it does, with the exclamation: "A joyful and a pleasant thing it is to be thankful!"

THE LONDON MISSIONARY SOCIETY.

We take from the eighty-ninth Report of this Society for the year ending April 30, 1883, the following general summary of its statistics, showing the great work it has in hand:—

STATIONS AND OUT-STATIONS.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	Boys' Schools.	Scholars.	Girls' Schools.	Scholars.
1. China	23	5	56	2,073	893	12	412	8	414
2. North India	16	505	21	432	1,649	10	2,204	20	634
3. South India	25	13	72	1,074	12,413		3,995	50	1,331
4. Travancore	7	14	161	4,124	41,347	183	8,321	23	2,375
5. Madagascar	31	69	3,663	62,768	200,473	803	71,411		
6. Africa	26		20	1,229	3,107	16	834		277
7. West Indies	3		2	772	2,130	3	377	3	322
8. Polynesia	21	274	441	13,950	51,715	197	7,526	175	6,884
Totals	152	383	4,436	86,422	313,727	1,313	95,080	279	12,237

The income of the Society for the year was \$623,785, of which \$87,770 came from the mission fields. A noble record.

MADAGASCAR.

THE OLD QUEEN AND THE NEW.—The *Nonconformist and Independent*, of September 13, contains interesting information from Madagascar, particularly regarding the late Queen Ranavalona II and her successor.

It appears that, in case the French made an attack, a revolution at the capital had been predicted, which would sweep away all traces of Christianity, and lead to the massacre of the missionaries. But instead, the attendance at places of worship has increased, many weekly prayer-meetings are held, and the day before the Queen's death a large and enthusiastic meeting of the Congregational Union was held at the capital. The English and Americans in the city are perfectly safe, and go about at will, night or day.

In regard to the funeral of the late Queen, the writer says:—

"As soon as the coffin was once in its place, all settled into quietness, and a short and impressive service took place. This was after the manner of the Congregational churches at home. Three favorite hymns of the late Queen were sung; portions of Scripture were read, several prayers offered. One of the royal chaplains gave a short address, describing the adoption of Christianity by the late Queen, and her faithful maintenance of the same for the fifteen years of her reign. There was nothing of fulsome panegyric in this; it was a simple and true statement, and all here, of whatever nation or faith, join in acknowledging that Ranavalona II was first a Christian woman, then a Queen."

Of the new Queen the following account is given, the Prime Minister referred to being the husband of the late Queen, and Rahety, the favorite sister of a former sovereign:—

"As the late Queen lay on her deathbed, very early in the morning of her death, a young girl of about twenty years was awakened out of her sleep in a house about a mile from the palace and taken at once into the presence of the dying Queen, who there and then named her as her successor, and exhorted her in some parting words

to trust in the same God as she had trusted in. This young girl, Rajáfindráhety by name, is great-granddaughter of the Rahety above spoken of. She was well educated in the schools of the Quakers in this city, and latterly in that of the London Missionary Society, and is, I am told, most promising and intelligent. There is another curious thing connected with it. Some three or four years ago she was married to a nephew of the late Queen. Little over two months ago, on May 7, her husband died. If this had not taken place it may be safely said that the girl would never have been Queen. The present Prime Minister would never have suffered any one to be Queen to whom he could not have access, whether by night or by day, and there is no doubt that very soon, if it has not, as some say, already taken place, he will become the husband of the present Queen, and, unless prevented by the French, become far more powerful than he has ever yet been. Indeed, this is even now evident. For the first time in the history of Madagascar there has been not only no bloodshed, but not even commotion of any kind. The new Queen, under the title of Ranavalona III, has been accepted by the nation as their sovereign."

Miscellany.

EFFICIENCY OF MISSIONS.

Sir Bartle Frere has observed that he had rarely seen or heard of a missionary institution in South Africa which did not by its measure of success fully justify the means employed to carry it on; and that the worst managed and least efficient missionary institutions he had seen appeared to him far superior as civilizing agencies to anything which could be devised by the unassisted secular power of the Government. — *Spirit of Missions*.

THE EVANGELIZING OF JAPAN.

The Independent, in a vigorous article on the marvelous openings for Christian labor in Japan, expresses the hope that the twentieth century will find that empire no longer a foreign mission field. It says:—

"The soberest forecast would expect a strong, active, not merely self-supporting, but missionary and propagating, church in Japan by the end of the century; while a strong faith would look for the evangelization of Japan by that date.

"Will our churches here at home take this hope and aim to heart? This is not something to be hid away in letters in monthly missionary magazines; it is something for us all as laborers together for the progress of Christ's church to work for. Think what it would mean to have Japan evangelized in seventeen years. Japan is

an empire with more inhabitants than Great Britain. It stands against the coast of Asia as England does against the coast of Europe. Already Corea is sending her sons to China to learn the Christian faith, and converts of the highest rank of culture and position have been made, and will soon return to evangelize their own land. From Japan will go forth a mighty influence to convert Asia. Shall we need to say to the churches, give us men, give us money, to convert Japan to Christ? We wish that each of the American Missionary Societies which we have mentioned might immediately be able to send out ten new missionaries to occupy all the chief centres and be ready, as soon as they can acquire the language, to enter into the rapidly growing work. It is the time for large plans and our Christian churches should not be backward. The world must become Christ's, and it will be done only by missionary labor."

BIBLIOGRAPHICAL.

*Vahl's Mission Atlas. Part First.**
Explanation of Part First of the Mission Atlas.
 By J. Vahl. Copenhagen. 1883. †

Almost every department of missionary literature has shown a marked advance within the last twenty-five years. In no department is this more evident than in pictorial illustrations and cartography,

with accompanying letter-press. Dr. Grundemann's Atlas (1867-1871), as a comprehensive work, remains unparalleled for accuracy, completeness, and convenience. Among similar works, which are restricted to the fields of particular Societies, the Church Missionary Atlas (London: 1879) outranks all others in thoroughness and beauty of execution.

At Copenhagen there is now in hand a new universal atlas of missions, edited by J. Vahl, and issued by the Danish Missionary Society. Only Part First has made its appearance, and is devoted to Asia, containing five maps 10½ by 13 inches. The plates appear to be executed with much care and fidelity. The com-

panion volume of 237 pages gives general historical notices of fields and missions, with minute details of stations, and — what is unusual in works of this sort — supplies tolerably full marginal reference to authorities. Our friends in Denmark are entitled to great credit for starting this valuable treasury of information. One of the smallest of kingdoms, and one of the smaller foreign missionary societies, is producing the largest work of this kind which has appeared. Readers in other lands will look with no small interest for its completion.

* Vahl's Missions-Atlas. 1st Hefte. Kjobenhavn. 1883.
† Forklaring til 1st Hefte af Missions-Atlas. Udarbejdet af J. Vahl. Kjobenhavn. 1883.

Notes for the Month.

TOPIC FOR SPECIAL PRAYER.

With thanksgiving for the presence and aid of the Holy Spirit at the late Annual Meeting, let there be fervent prayer that the same Divine Spirit may guide in the formation and execution of all plans pertaining to the work of the new year.

DEPARTURES.

September 27. From San Francisco, Rev. Henry Blodgett and wife, and Rev. Harlan P. Beach and wife, for the North China Mission. Also, Miss Julia E. Dudley and Miss Susan A. Searle, for the Japan Mission.

October 20. From Boston, Rev. S. C. Pixley and wife, and Rev. Charles W. Holbrook and wife, for the Zulu Mission.

ARRIVALS IN THE UNITED STATES.

October 3. Rev. George D. Marsh and wife, of the European Turkey Mission.

September 3. Rev. A. W. Hubbard and wife, of the Western Turkey Mission.

DEATHS.

August 28. At Marsovan, Turkey, Arthur William, son of Rev. and Mrs. C. C. Tracy, aged one year.

September 10. At Falmouth, Maine, Hon. E. O. Hall, for many years the faithful financial agent of the American Board at the Hawaiian Islands.

October 6. At Trinidad, Colorado, Ethel, and on October 10, Reginald, children of Dr. and Mrs. H. R. Palmer, formerly of the Madura Mission of the American Board.

MARRIAGE.

August 10. At Batticotta, Jaffna, Rev. Richard C. Hastings to Miss Minnie B. Truax, both of the Ceylon Mission.

ARRIVAL.

The *Morning Star* arrived at Tapiteuea, Gilbert Islands, July 10, after a comfortable passage of seventeen days, from Honolulu.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Report of the Annual Meeting. (Page 409.)
2. Erzroom, Erzingan, and Trebizond, in Eastern Turkey. (Pages 450-453.)

3. African Enchantments. (Page 448.)
4. Boys' School in Van. (Page 451.)
5. A Noble Physician. (Page 455.)
6. A Trip in the Transvaal. (Page 456.)
7. A Monarch of Central Africa. (Page 465.)
8. A Tour in Bulgaria. (Page 449.)
9. Missionary Conference in South Africa. (Page 447.)
10. Reports of Native Pastors in Ceylon. (Page 453.)

Donations Received in September.

MAINE.			
Aroostook county.			
Sherman Mills, Washburn Memo. ch.	4 00		
Cumberland county.			
Cape Elizabeth Depot, M. L. Minott,	1 00		
Pownal, Rev. R. Wickett,	1 00		
Standish, Sarah C. Weston,	2 00	—	4 00
Kennebec county.			
Winthrop, Cong. ch. and so.	22 26		
Lincoln and Sagadahoc counties.			
Union, Cong. ch. and so.	5 00		
Penobscot county.			
Hampden, Cong. ch. and so.	5 00		
Piscataquis county.			
Brownville, Cong. ch. and so.	16 00		
Somerset county.			
Norridgewock, Cong. ch. and so.	32 22		
Skowhegan, Cong. ch. and so.	26 50	—	58 72
Union Conf. of Churches.			
South Bridgton, Cong. ch. and so.	10 00		
Washington county.			
Machias, A lady member of Centre-st			
Cong. ch.	5 00		
Robbinston, Cong. ch. and so.	11 00	—	16 00
		—	140 98
NEW HAMPSHIRE.			
Cheshire co. Conf. of Ch's. George			
Kingsbury, Tr.			
Alstead, 1st Cong. ch.	14 54		
Hinsdale, Cong. ch. and so.	14 03		
Keene, 2d Cong. ch., m. c.	19 26		
Marlboro', Cong. ch. and so.	35 87		
Winchester, Cong. ch. and so.	60 00	—	143 70
Grafton county.			
Hanover, Prof. H. E. Parker,	50 00		
Orfordville, Cong. ch. and so.	4 00		
West Lebanon, Cong. ch. and so.	7 46	—	61 46
Hillsboro' co. Conf. of Ch's. George			
Swain, Tr.			
Amherst, E. D. Boylston,	25 00		
Milford, Wm. Gilson,	10 00		
New Ipswich, Leavitt Lincoln,	30 00	—	65 00
Merrimac county Aux. Society.			
Epsom, W. S. Jones,	15 00		
Franklin, Cong. ch. and so.	35 00		
West Concord, Cong. ch. and so.	28 30	—	78 30
Rockingham county.			
Exeter, Nathaniel Gordon, 50; A			
friend in 2d ch., 2,			
		—	52 00
Sullivan county Aux. Society.			
Charlestown, Evan. Cong. ch.	15 00		
Newport, A friend,	5 00	—	20 00
		—	420 46
VERMONT.			
Bennington county.			
Dorset, Cong. ch. and so.	42 32		
Rupert, Cong. ch., m. c.	13 59	—	55 91
Chittenden county.			
Burlington, Winooski-ave. Cong. ch.	7 00		
Essex, Cong. ch. and so.	18 00	—	25 00
Essex county.			
Granby and Victory, Cong. ch. and			
so.	7 20		
Franklin co. Aux. Soc. C. B. Swift,			
Tr.			
Georgia, Cong. ch. and so.		9 00	
Grand Isle county.			
Alburgh, Cong. ch. and so.		35 00	
Orange county.			
West Newbury, Cong. ch. and so.	14 90		
West Randolph, Cong. ch. and so.	30 00	—	44 90
Orleans county.			
Derby, ———,		5 00	
Windsor county.			
Norwich, Cong. ch. and so.		12 00	
		—	194 01
MASSACHUSETTS.			
Barnstable county.			
East Falmouth, Cong. ch., Mrs.			
Anna Chadwick,	10 00		
Yarmouth, 1st Cong. ch.	50 00	—	60 00
Berkshire county.			
Hinsdale, Cong. ch. and so., add'l,	75		
Housatonic, Cong. ch. and so.	54 44		
Williamstown, 1st Cong. ch.	150 00	—	205 19
Bristol county.			
Mansfield, Cong. ch. and so.	12 75		
Taunton, West Cong. ch.	30 00	—	42 75
Brookfield Asso'n. William Hyde, Tr.			
Globe Village, Evan. Free ch.	40 00		
Warren, 1st Cong. ch., to const.			
BENJAMIN A. TRIPP, H. M.	100 00	—	140 00
Essex county.			
Andover, A friend,		20 00	
Essex county, North.			
Georgetown, Memorial ch.		47 12	
Essex co. South Conf. of Ch's. C. M.			
Richardson, Tr.			
Beverly, Dane-st. ch., m. c.	13 78		
Danvers, Maple-st. ch., with other			
dona., to const. Wm. P. PERKINS,			
H. M.	15 34		
Gloucester, Evan. Cong. ch.	30 00		
Lanesville, Cong. ch. and so.	3 39		
Lynnfield Centre, 1st Cong. ch.,			
10.87; Rev. Harry L. Brickett, 2,	12 87		
Marblehead, Mrs. E. C. Foss,	2 00	—	77 38
Franklin co. Aux. Society. Albert M.			
Gleason, Tr.			
Bernardston, Ortho. Cong. ch.	21 25		
Buckland, Mrs. Sally Gillett,	3,200 00		
Conway, Cong. ch. and so.	84 61		
Greenfield, Rev. E. Blakeslee,	5 00	—	3,310 86
Hampden co. Aux. Society. Charles			
Marsh, Tr.			
Agawam, Cong. ch. and so.	45 15		
Chicopee, 3d Cong. ch.	4 72		
East Longmeadow, Cong. ch. and so.	53 00		
Holyoke, 2d Cong. ch., 58.59; 1st			
Cong. ch., 14. 10,	72 69		
Monson, Cong. ch. and so.	38 42		
Palmer, 2d Cong. ch.	25 00		
Springfield, Memorial ch., 104;			
Olivet ch., 54.22,	158 22		
Westfield, 2d Cong. ch.	50 00		
West Springfield, 1st Cong. ch., 30;			
Park-st. ch., 27; 2d Cong. ch.,			
18.30; Luke Bliss, 10,	85 30		
Wilbraham, Cong. ch. and so.	40 00	—	572 50

Hampshire co. Aux. Society.
 Amherst, College ch., add'l, 10 00
 Easthampton, 1st Cong. ch., 31.27;
 A. M. Cotton, 5, 36 27
 Enfield, Edward Smith, 80 00
 Northampton, A. L. Williston, 500;
 A friend, 100; Rev. S. R. Butler,
 15, 615 00—741 27

Middlesex county.
 Bedford, Cong. ch. and so. 41 48
 Everett, Cong. ch. and so. 10 14—51 62

Middlesex Union.
 Groton, Union Cong. ch., with other
 dona., to const. HENRY W. WHITIN
 and WIFE, H. M. 131 75
 Leominster, Sumner Haynes,
 Pepperell, Evan. Cong. ch. 19 30—161 05

Norfolk county.
 Brookline, Harvard ch., 190.83; Mrs.
 I. R. Noyes, 50, 240 83
 Dedham, 1st Cong. ch. 300 00
 Franklin, 1st Cong. ch. 21 10
 Randolph, 1st ch., "Cash," 25 00
 South Weymouth, 2d Cong. ch. 47 00
 Walpole, Ortho. Cong. ch. 59 00
 Wellesley, A reader of the *Mission-
 ary Herald*, 5 00—697 93

Suffolk county.
 Boston, Mt. Vernon ch., Wm. Nor-
 ton, 10; Highland ch., 7.50; Eliot
 ch., m. c., 3.50; "S. H.," 500;
 "To fulfill the promise of one
 departed," 50, 571 00
 Chelsea, 1st Cong. ch. 50 00—621 00

Worcester co. Central Ass'n. E. H.
 Sanford, Tr.
 Rutland, Cong. ch. and so., 3.64; R.
 B. Miles, 10.50; Edward Lyman,
 1, 15 14
 Worcester, Salem-st. ch. 2 50—17 64

Worcester co. South Conf. of Ch's.
 William R. Hill, Tr.
 Millbury, 2d Cong. ch., to const.
 Wm. H. LINCOLN and IRA N.
 GODDARD, H. M. 200 00
 Sutton, 1st Cong. ch. 65 52
 Westboro', Cong. ch. and so. 109 32—374 '84

Legacies.—Worcester, Adeline Flagg,
 by Isaac Barber, Ex'r, 7,141 15
 100 00
 7,241 15

RHODE ISLAND.

Tiverton, A friend, for Shanse, 1 50

CONNECTICUT.

Fairfield county.
 Fairfield, 1st Cong. ch. 193 75
 New Canaan, Cong. ch. and so., to
 const. F. E. CHICHESTER, H. M. 158 49
 Trumbull, Cong. ch. and so. 20 23
 Weston, Cong. ch. and so. 10 00—382 47

Hartford county. E. W. Parsons, Tr.
 Canton Centre, Cong. ch. and so. 12 00
 East Hartford, Cong. ch. and so. 30 00
 East Windsor, Cong. ch. and so., 30;
 S. T. Bissell, 10, 40 00
 Kensington, Cong. ch. and so., to
 const. Rev. A. J. BENEDICT, H. M. 50 00
 Simsbury, Cong. ch. and so. 87 50
 South Glastonbury, Cong. ch. and so. 4 93—224 43

Litchfield co. G. C. Woodruff, Tr.
 Colebrook, Cong. ch. and so. 36 55
 Ellsworth, Cong. ch. and so. 18 00
 Litchfield, 1st Cong. ch., A young
 friend, for India, 4 00
 New Hartford, South Cong. ch.
 Thomaston, Cong. ch. and so. 20 10
 Watertown, Cong. ch. and so. 34 44
 Winchester, Cong. ch. and so. 100 00
 17 17—230 26

Middlesex co. E. C. Hungerford, Tr.
 East Haddam, 1st Cong. ch. 78 78
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 Mansfield, Cong. ch. and so., 15; do.,
 m. c., 16.88, 31 88
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157 67

Donations received in September,	31,455 22
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37,605 65

FOR YOUNG PEOPLE.

MTESA, EMPEROR OF UGANDA.

THIS noted monarch of Central Africa, whose capital is Rubaga, on Lake Victoria Nyanza, it is announced, is dead. Whether this rumor is true or not will probably be known by the time these pages are in the hands of our readers. Some very interesting facts respecting this remarkable sovereign, and the method of choosing his successor whenever he dies, are given in two interesting volumes, recently published in London, entitled "Uganda and the Egyptian Soudan," by Messrs. Wilson and Felkin, missionaries of the English Church Missionary Society at Rubaga. Mr. Felkin was physician to Mtesa for many months, and enjoyed many privileges at the dusky monarch's court. This is what he says about the peculiar laws regarding the succession to the throne:—

"When a king dies, his successor is chosen from among the deceased monarch's children, by the three hereditary *bakungee* (or principal chiefs), with whom alone the choice rests. A child is always elected, and during his minority his mother, if living, acts as queen regent, and, with the assistance of these three nobles, governs the country, the young king being meanwhile trained up in the traditions of his ancestors. Should, however, the three nobles not agree in the choice of a successor, they go to war about it, and the victor places his nominee on the throne. The reason of this singular law is, no doubt, to prevent intrigues during the king's lifetime. The brothers of the king elected are kept in confinement during his minority, and when he comes of age all are burnt, with the exception of two or three who are preserved to keep up the succession in case the young sovereign



MTESA.

should die childless. The children of the king have no rank on account of their birth, and the princesses are not, as a rule, allowed to marry, only a few of Mtesa's unmarried daughters having been given as wives to neighboring kings, or to the great nobles of Uganda."

Some four years ago Mtesa told Mr. Felkin that he had seventy sons and eighty-eight daughters, but that he did not know how many wives he possessed. His people said he had seven thousand. Think what an enormous establishment he must have at his court with his retinue of chiefs and servants, in addition to his wives and children!

When Mr. Felkin first saw Mtesa, he lay on a rich carpet, supported by spotless linen cushions. He describes him as a man not far from forty-five years of age, tall, slender, and graceful, having a well-formed face, with large languid eyes, usually dull, but often lighted up with a good deal of fire. He has been a great sufferer from bodily ills, and much of the fickleness for which he has been noted has doubtless been the result of his poor health. But his sickness has had one good effect, in making him somewhat more merciful. The remark was often heard at Rubaga: "If Mtesa were well, you would soon see some executions." These African monarchs fear that they shall lose control over their subjects unless they exhibit their power in acts of cruelty. Mtesa keeps a small army of executioners, and one of this band is always near his person. If ever he dreams of any of the gods of his country, he imagines that they are angry with him and must be appeased. He therefore immediately offers human sacrifices, sometimes to the number of several hundred.

The people of Uganda, called Waganda, are superior to most African tribes. They are peculiar in this, certainly, that they are always clothed, the penalty for appearing in the public roads without proper apparel being death. Their country is directly under the equator. Yet the temperature does not rise above ninety degrees Fahrenheit, in the shade. Mr. Wilson estimates the population of Uganda at about five millions.

The religion of the Waganda may be called devil-worship. They believe in a Supreme God who made all things, but they do not worship him, because they regard him as quite unconcerned about his creatures. But evil spirits, called *lubari*, are supposed to dwell in particular places, and are to be feared and their anger averted. Chief of these *lubari* is the spirit of their great lake, Victoria Nyanza. This spirit, they believe, occasionally enters the body of some man or woman, who then has great power to bless or curse. Not long ago a woman, who claimed to be this *lubari* of the lake, frightened Mtesa out of his new faith. He had openly rejected the old superstitions of his people, and called himself a Christian. Then, under Arab influence, he professed to be a Mohammedan. But when this woman came, claiming to be the *lubari*, he announced that the foreign religions were all false, and that henceforth he should know no religion but that of his ancestors. Happily, so far at least as the opening for missionary labor in Uganda is concerned, he not long ago changed his mind, and again listened with interest to the teachings of the Christian missionaries, allowing his people also to be taught. Many of the Waganda seem to be prepared to receive the gospel, and a few have been really converted to Christ.

A recent number of the *Church Missionary Intelligencer* contains the journal of Mr. Mackay, giving the story of a year of missionary life at Rubaga. Among other matters referred to is the death and burial, in May, 1882, of Namasole, the mother of Mtesa. The Emperor asked Mr. Mackay to make a copper coffin



MTESA'S PALACE AT RUBAGA.

for the queen and to assist in the funeral ceremonies. He gives the following account of the affair:—

“The grave was a huge pit, some 20 feet by 15 at the mouth, and 30 deep. It was dug in the centre of the late queen’s chief house—a monstrous hut, some 150 feet in diameter, as usual all roof with no walls, and a perfect forest of poles inside, the centre ones being good enough for frigate masts.

“Nearly all the excavated gravel had been carried away, while the monster pit was neatly lined all round with bark-cloth. Into this several thousand new

bark-cloths were thrown, and carefully spread on the bottom, filling up the hole a long way. Then the segments of the huge box were lowered in with much trouble. I descended, and nailed the corners together. After that I was summoned to the ceremony of putting the corpse into the first coffin. Thousands of women were yelling with all their might, and a few with tears in their eyes. Only the ladies of the royal family were near the corpse, which by this time had been reduced to a mummy by constantly squeezing out the fluids with rags of bark-cloth. It was wrapped in a new *mbugu*, and laid on the ground. The chiefs half filled the nicely padded coffin with *bufta* (bleached calico), then several bunches of petty charms belonging to the queen were laid in; after that the corpse; and then the coffin was filled up with more *bufta*. Kyimbugwe, Kunta, and the other chiefs in charge carried the coffin to the court where the grave-house was, when much more yelling took place. I screwed the lid down; but



MISSION PREMISES, RUBAGA.

such was the attachment of some of the royal ladies to the deceased, that I had to get them peremptorily ordered away, with their crying and tears and hugging of the coffin, before I could get near to perform my duties as undertaker.

“Then came the copper coffin, into which the other was lowered by means of a huge sheet. Thousands of yards of unbleached calico (shirtings) were then filled in, round and over the copper coffin, until the big box was half full. The remainder was filled up with bark-cloths, as also all the space round the outside of the box. The lid was lowered, and I descended once more to nail it down. Several thousand more of *mbugu* were then laid on till within three feet of the surface, when earth was thrown in to the level of the floor.

“We returned at dusk, but the burying was not completed till nearly midnight. Next morning, every man, woman, and child in the land had his head shaved, and put off his mourning dress of tattered *mbugu* and belt of plantain-leaf.”

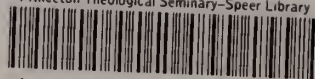
The missionaries estimated the value of the cloth buried in the grave of Namasole at not far from seventy-five thousand dollars. If such a lavish display was made at the burial of a queen, what would be done on the death of the king himself!

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